NEW ENGLAND SPECTATOR.

A FAMILY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE

VOL. III. No. 19. WHOLE No 131. BOSTON, WEDNESDAY, MAY 17, 1837. WM. S. PORTER, EDITOR & PROPRIETOR.

SPECTATOR.

SATURDAY, MAY 13, 1837.

Revival in West Needham

BROTHER PORTER.—Last Sabbath was a peculiarly solemn and joyful occasion to this church and society; being the regular season for the administration of the Lord's supper, we received fifteen to our communion, fourteen of them on professing their faith in Christ. They are a part of the subjects of a sweet and precious season of refreshing which we have enjoyed the past winter. The revival commenced some time in the early part of the winter, and has been more or less interesting to the present time. The work has been still, and the Holy Spirit seemed to descend gently, like the soft showers of rain upon the grass; yet in some cases, there were the most deep and pungent convictions of sin, which I ever witnessed.

After the work had been in progress for a short time, and a few were hopefully converted, we supposed that things could not long remain as they were; that God would pour down righteousness upon us in a most wonderful manner, or, that by our sins we should grieve his Holy Spirit, and the work decline. But in this we were mistaken. The revival continued, with about the same degree of interest; and sinners gave themselves up to God separately and singly from day to day or from week to week.

As the fruits of this revival, twenty one have already joined themselves to the people of the Lord. This number may seem small to those who have large congregations; but to us it appears large when we consider the limited number of our society. The church consists of not far from 100 members, and the number of conversions was something like one fourth part of all the impenitent of every age in the congregation.

Some things in this season of refreshing from the presence of the Lord, have been peculiarly interesting. Three generations have stood before the altar of God together, publicly to give themselves away to him. A lady 70 years of age, her child, and her grand-child.

There were three classes of young females in the Sabbath school, between the ages of twelve and nineteen, which together consist of fourteen, only one of whom was hopefully pious; now they are all in the church excepting one. Oh! that was a touching sight, to behold so many so near of an age, and at so interesting a period of life, giving themselves away publicly to the Good Shepherd, who gathers the lambs with his arms, and carries them in his bosom, and who says, "Those that seek me early shall find me."

Of the twenty two members recently added to the church, seven are heads of families. Our little society is composed of not far from fifty families. All the female heads of these families are members of the church excepting four, and all the females in our society over eleven years of age, are now in the church excepting twelve.

We can never be sufficiently grateful to God for his condescension in visiting us in our sins and forgetfulness of him, and pouring upon us the convicting and converting influences of the Holy Spirit. The work was his and we would give him the praise.

During this precious season, I have been more than ever convinced of two things:

1. *The impropriety of reporting the number of hopeful conversions* before it is known how many will prove to be Christians indeed, and connect themselves with the people of God. I might mention several others who have indulged hopes but who have not yet professed their faith in Christ; but I deem it imprudent to do so, for whether they will hold out and present themselves for admission to the church, is not known. One thing is certain, that some who three months ago were indulging hopes, and appeared well so far as man could judge, now give but little evidence of piety. At that time I should not have hesitated to report them as young converts appearing remarkably well. But it is now doubtful whether they did not take deep conviction for conversion. I have recently noticed in other places where I am acquainted, that perhaps not more than one half of the reported number of converts ever join any church. When I hear brethren, therefore, make statements of the number of hopeful conversions in their societies and read them as they are published to the world, I have but little confidence in them. In this way a wrong impression is made on the minds of the community, and the cause of Christ is injured.

I wish that we might not repeat the number of hopeful conversions until they are examined and received by the church.

2. The other thing of which I am more than ever convinced is *the importance of individual efforts of Christians*, for individual conversions. Three years since, we had a protracted meeting of more than a week. We had a great deal of ministerial labor, but the church did comparatively little, and there were not as many additions to the church during that interesting season of revival, as there have been during this. We have had the past winter no extraordinary means used; no extra preaching, excepting an occasional lecture more than usual on some week day evening. The fact is, quite a number of the church, male and female, labored individually for individual conversions. Some pursued the plan of Harlan Page,—where they could not well get access to the impenitent, they sent letters. God blessed their labors, and every effort seemed to be successful. They went from house to house, conversing with the impenitent directly and faithfully, on the subject of their soul's salvation, making their appeals to the conscience and the heart. And when they had thus been the means of awakening sinners to a sense of their guilt and danger, they never left them for a single day until they were brought to the feet of the cross, and by faith and repentance embraced the Savior.

But when the spring of the year opened, and the world seemed to draw the attention of Christians from this delightful and important work, the revival declined in interest.

We may therefore reasonably infer, that if Christians every where should engage in the work of their divine Master in this way, and labor individually for individual conversions, relying upon him for success, instead of occasional conversions and occasional revivals, there would be one constant, general revival throughout our land; and the world would soon be converted to Christ. Yours truly,

May, 9, 1837. J. W. SESSIONS.

For the New England Spectator.

The Easy Writing Chair.

BR. PORTER,—I send you a description of an easy writing chair which has recently been invented. It combines those advantages which have long been greatly needed by students, professional and business men. The arms and back are of one continuous piece, in the form of a semicircle. This allows the arm to move in writing without any obstruction. To one of the arms a leaf is attached, which is movable in two directions, horizontal and perpendicular. This makes it an easy, healthy chair. This is one of its peculiar and important advantages; for it allows the occupant to vary the position of the leaf and his own position at pleasure. This affords relief from the fatigue of long confinement to one position.

It is so constructed that persons of all descriptions may easily adapt it to their convenience. The leaf may be covered with cotton wadding, cotton cloth, and green velvet. This is a covering agreeable to the hand and the eye. The general plan of the chair is of my own invention; the mechanical execution by Mr. Buel G. Cowie of Gardner, where chairs of all descriptions are manufactured by the millions.

This chair may be obtained of Mr. C., and also of Mr. Ephraim Whright, 38 Commercial street, Boston,—one of the men in Boston who does business on Christian principles, whose word is as good as truth can make it.

The position a person occupies in studying and writing, has an important bearing upon his success, health and spirits. If this chair does not itself make a person think, it will not, assuredly, prevent his thinking. If it does not put him in good humor, it will not put him out of it. If it does not restore health, it will not impair it. The best position for thinking or writing is that which will not divert attention; so easy as not itself to become an object of thought. As the best manner of writing and public speaking is that which does not attract attention to itself, which no person can describe, so full of thought, so luminous with truth as not itself to be noticed any more than the transparent medium that conveys the light of the sun to the eye. It is presumable that this chair will not prove unfriendly to the cultivation of such a style.

Ministers of the gospel should not be destitute of the advantages this chair affords, to aid them in their preparations for the pulpit. Will not the Christian ladies rejoice the hearts of their pastors by procuring this chair and presenting it to them? Allow me to say to them in the language of experience, it is not unpleasant to a pastor to be remembered not merely in the prayers of his church, but also in the gifts of those good things which an inspired apostle commands Christians to communicate to their Christian teachers.—"Let him that is taught in the word communicate to him that teacheth in all good things."

That good examples by being known may send their influence far and wide, I would publicly record it to the honor of Christian liberality and the praise of God, that the people of my charge have communicated to me in all good things; not merely paying me a stipulated salary, but also freely bestowing upon me, in addition, many valuable favors. Especially during the two past years, they have freely given me in articles of provision, money and clothing, more than one hundred dollars. So that, though articles of living of all kinds have been higher, yet it has cost me less salary money to live than formerly. May the Lord reward them an hundred fold for the favors they have bestowed upon his servant, and make their example contagious, that the hearts of other ministers may rejoice, and all may be able to say to their respective churches as Paul said to the church at Philippi, "I have all, and abound; I am full, having received of the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Gardner, May, 1837. SUMNER LINCOLN.

American Tract Society

The annual meeting of this society was held on Wednesday forenoon at the Broadway Tabernacle, commencing at 10 o'clock. S. V. S. Wilde, president of the society, was in the chair. The concourse was immense, and the proceedings were listened to with great apparent interest. Addresses were made by Rev. Prof. Goodrich of New Haven; Rev Seth Bliss and Rev. William Hague of this city; Rev. Mr. Bissel, general agent of the Virginia Tract Society; Rev. Mr. Cook of New York; Rev. Sylvester Woodbridge, one of the society's agents; Rev Dr. M'Auley of New York; and Rev. Dr Howe, of New Brunswick, N. J.

Abstract of the 12th Annual Report.

Through the blessing of God, the society has made an essential advance beyond any preceding year. The receipts exceed those of last year by 25,000. Tract visitation, in the more important places, where it is sustained, has received increased efficiency; the number of volumes circulated exceeds that of the former year by 75,000; and $35,000 have been remitted for foreign and pagan lands.

Forty-three new publications have been issued during the year, embracing 29 new tracts, Memoir of James B. Taylor, Bogue's Essay, Morrison's Counsels to young Men, and life of Josiah by Mr Gallaudet; making the whole number of publications on the society's list 869. In addition to these, 36 publications have been accepted for foreign lands, making the whole number to which the society's funds may be applied about 460 [illegible] which 36 are volumes; [illegible] portions of Scripture in various forms—the missionaries and institutions aided by the society, issuing tracts in fifty-six different languages.

AMOUNT PRINTED AND CIRCULATED.

Printed during the year (including 230,000 volumes,) 5,069,000 publications, 25,682,000 pages.

Since the society's formation, 48,716,590 pub. 837,535,744 pages.

Circulated during the year (including 233,695 volumes,) 4,124,718 pub. 96,851,174 pages.

Since the society's formation, 43,167,394 pub. 711,651,244 pages.

Of ten late tracts, more than 100,000 copies each have been circulated during the year; of Do your Children Reverence the Sabbath 160,000; of Obstacles to Conversion 172,000; of What is it to Believe on Christ? 144,000 within three months; furnishing a powerful motive to writers to prepare short, able, and awakening tracts.

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, including volumes to the value of $1000 for shipping on the ocean, 1000 for shipping and boats on our inland waters, and 1,702,000 pages sent to missionaries and others in foreign lands, amount to 8,868,071 pages; value with those delivered to members of the society $7,345.

RECEIPTS AND EXPENDITURES.

Received for publications sold,	$59,058 92
Donations, including 31,332 83 for foreign distribution, 18,044 11 for volume circulation, and 462 36 for seamen and boatmen,	71,932 36
Total,	$130,991 88
Paid, for paper, printing, binding, and copyrights,	$74,773 17
Remitted for foreign distribution,	35,000 00
For printing Pilgrim's Progress for the blind,	1,000 00
All other expenses,	20,217 11
Total,	$130,991 88

The whole amount received had been expended, and on closing the accounts, there was due on bills sanctioned $3,135 92, and on notes chiefly for paper, payable previous to September 15, $11,927 49—total dues 25,063 41.

Of the donations received, 10,000 is from the American Tract Society at Boston, for foreign distribution, and $11,342 90 (including 188 77 for tracts) from ladies.

Since the effort was commenced for increasing the stock of stereotype plates and volumes in the society's depository, from which the country may draw supplies *at cost*, while $18,044 11 has been received, 22,342 61 has been expended, being an excess of 4,298 59.

The society has purchased the copy-right, (the proprietors reserving the right to circulate in other channels) of Memoirs of Payson, J. B. Taylor, and Page; 6 volumes by Mr. Gallaudet; Nevins' Practical Thoughts, and Thoughts on Popery; Memoirs of Nathan W. Dickerman, John M. Mead and Caroline Hyde; being all the copy-right works published by the society, except Abbots' Young Christian and Mother and Child at Home. Cost of 13 volumes, averaging about $250 each, $3.300.

AGENTS EMPLOYED. Rev. S. Woodbridge, to visit large cities and towns; Rev. Jared R. Avery, for Connecticut and western New England; Rev. S. B. S. Bissell, agent for the Virginia Tract Society; Rev. William Clark in the Western states; Rev. Ephraim Strong, Missouri; Rev. T. B. Hurlburt, Illinois; Rev. S. H. Merrill, Indiana; Rev. L. C Rouse, Northern Ohio and Michigan; Messrs. Seely Wood, S. S. White, Isaac Swift, Dr. A. Buckingham, and Horace Leet, in the volume circulation.

New Auxiliaries 25, whole number 1116.

TRACT VISITATION.

This system adds to the distribution of tracts, faithful personal Christian efforts for the souls of men. It seeks in some feeble measure, to comply with the Savior's command, to "go out into the high ways and hedges, and compel them to come in"—to carry the word of life to those unreached by all other means, and thus to enlarge the boundaries of the Redeemer's kingdom, and make some inroads on the kingdom of darkness.

In New-York City, Philadelphia, Rochester, Buffalo, and some other large places, this work has been sustained with unprecedented efficiency and success; three hundred and thirty six souls having been reported the last year in New-York alone, as hopefully converted to Christ, of which about two thirds had united themselves with evangelical churches; 1,708 district prayer-meetings had been held; 6,504 Bibles and Testaments distributed; 3,060 children and youth brought into Sabbath schools and Bible classes; 1,779 pledges to temperance obtained; and 1,116 persons persuaded to attend church.

Among the Tamul population of India, the Rev. J. M. S. Perry, says, "The kind of labor most needed here is, in its general character, similar to that as tract visitors in our own country. It is labor, persevering labor with individuals, sought out and found, and by unwearied effort and the divine blessing, brought to Christ."

Mrs. Ennis, missionary of the reformed Dutch church in Java, writing with reference to the influence exerted by her engaging in this work, in forming her missionary character, says, "I now look back to those seasons as some of the most precious of my life. It is my conviction that if I have any qualifications for the missionary work, I owe it all, through the blessing of God, to the tract effort. Personal effort for the salvation of those in my district produced growth in grace, increased my love to the Savior, and consequently led me to feel a deeper interest for precious immortal souls, especially those on whom not one ray of the gospel had ever shone."

The report presents valuable statements and considerations, showing the importance of the work; and the committee specially appeal to the pastors of churches, to consider well its bearings as a most efficient auxiliary to their labors, and as far as practicable to effect its faithful prosecution, under their own supervision, both for the spiritual growth of the people of God, and the salvation of souls perishing around them.

VOLUME CIRCULATION.

The events of every year give new and more striking indications that God, in his wise and holy Providence, will also make this department of the society's labors the means of incalculable good. The standard evangelical character of the volumes commends them to the approbation and love of all the great body of devout and living Christians. The facts, now well ascertained, that the great mass of our population, north, south, east and west, will purchase these volumes, if offered at their own doors at cost, and that almost every where individuals are found ready to contribute a sufficient amount for the gratuitous supply of the destitute in their own vicinity;—the fact that, where the subject is properly presented, Christians are found ready voluntarily to engage in circulating the volumes in their respective neighborhoods;—the palpable duty, now that Sabbath schools and education are so universally diffused, of furnishing aliment for the mind, through the sanctified Christian press; and of proceeding as rapidly as possible in the work, that thus we may supplant novels, infidel, licentious, and other injurious works, and guard against the wiles of Popery and every other ruinous error of doctrine or practice; the influence of this work, in which Christians of every name unite [illegible] the great truths of the Bible, [illegible] controversy;—the facilities which the society enjoys for its prosecution;—and above all the fact, that God is most richly blessing the work, alike to the laborers themselves, and to the spiritual good of every class of readers—these facts and considerations unite to impel the Society to the vigorous and most extensive prosecution of this department of its labors.

With such incitements, and calls in every direction for books, the committee found the depository drained, and the work every where embarrassed for want of books. This led to the commencement of an effort to obtain means for increasing the society's stock of stereotype plates and volumes in the depository, from which the community draw supplies, at cost—it being intended to sell the volumes at such prices, that the society's means shall neither be increased nor diminished by the preparation and issuing of such as are sold. This being done, Christians voluntarily enlist in circulating the volumes as a purely benevolent design; and the community at large, perceiving it to be such, as well as in view of economizing their means, purchase more freely.

The circulation of 230,000 volumes the past year has been effected through various channels; chiefly by auxiliaries, congregations and individuals, who have undertaken to supply townships, counties, or states; and by a few of the society's agents, devoted to this work, chiefly in Western New York.

Their method has been, as opportunity offered, publicly to present the character of the volumes, and the reasons why every family should be supplied; and to obtain the voluntary aid of Christians in presenting them, at cost, to every accessible household, raising donations for the gratuitous supply of the destitute. In this way Mr. Seely Wood, with the co-operation of Messrs. White and Swift, and 1000 voluntary distributers, have circulated, during the year, in Western New York. 43,500 volumes, and received for the same $16,800. The most interesting and cheering incidents have marked their progress in this work; the pastors of the churches visited have expressed their high sense of its usefulness; and a great number of instances have appeared in which volumes have been evidently blessed to the saving conversion of men of almost every class and standing in the community.

In connection with the efforts of the Virginia Tract Society, Rev. S. B. S. Bisell, general agent, about 50,000 volumes have now been circulated in that state, in a similar method, and with like cheering results.

An eminent father in the church and professor in a theological seminary has well said: "I am continually gratified with the intelligence of the success of the society's volume circulation. For this I bless God. It is doing good upon a large scale, and without any drawback."

THE FOREIGN FIELD.

Argument for the use of the press in foreign lands is no longer necessary. It has been emphatically called the modern "Gift of tongues." All the foreign missionary institutions have gratefully acknowledged the society's aid. Missionaries and tract societies, among almost all the principal nations of the earth, are expecting assistance. Their presses are in motion; colporteurs, missionaries, assistant missionaries, native Christians, and all whose services can be secured, are engaged in the distribution. Millions among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans, who have read the tracts they have seen, call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting; punches, and matrices, and founts of new type (including metal moveable type for China) are in preparation at great expense.

There are employed, in connection with foreign missionary institutions aided by the society, 689 missionaries and assistants, of whom nearly 200 are ordained preachers, eighteen mission printing establishments, four of which embrace stereotype founderies and twenty-nine presses; besides six tract societies in Europe and the laborers in Russia. No less than 446 tracts and 36 volumes, published abroad, are translations of this society's publications, or have been approved by the publishing committee; and the society and the various institutions aided, issue tracts in fifty-six different languages, embracing a very large part of the earth's population.

To meet these claims, the society have remitted the past year, for China, $4,000; Singapore and Indian Archipelago, 3,000; Siam, 2,000; Shans, [illegible]; Burmah, 4,000; Northern India. 1,000; Orissa. 1,000; Telingas, 500; Ceylon, 2,000; Southern India, 1,500; Mahrattas, 1,000; Sandwich Islands, 1,000; Persia, 500; Nestorians, 500; Asia Minor, 2,500; Greece, 2,000; Constantinople, 1,000; Russia, 3,000; Sweden, 300; Hungary, 300; Poles. 300; Hamburg, 600; France 800; South Africa, 500; United Brethren, 700; N. A. Indians, 200.—Total, $35,000. Of this $15,000 is granted through the American Board of Commissioners: 8,300 through the American Baptist Board and for Orissa; 3,000 through Western Foreign Missionary Society; and 2,500 through Board of Protestant Episcopal Church.

Larger appropriations have been requested, especially for the new mission at Madras; the Religious Tract Society, at Paris; for Belgium; 1,000 for Sweden, and 500 for Denmark, which are reserved for the coming year.

At the Sandwich Islands, three presses issue from six to ten millions pages annually, but the mission have at no time been able to meet the immediate pressing demand for books.

Facts from the tract societies on the continent of Europe, and particularly from Russia, Sweden and Finland, show, that there are many laborers, wide openings, and that tracts make their way amid the opposition of popery and the influence of dead and corrupt religions, and are owned and blessed by the Great Head of the church.

The opposition awakened in Greece and other countries on the Mediterranean, by a clandestine tract issued at Paris, and misrepresentations from other sources, has not stopped the influence of the press. Rev. Dr. King at Athens has had more applications for books than he has been able to answer. "In one day," he says, "teachers applied for school books and tracts, and I gave upwards of thirteen hundred copies, including New Testaments, for schools alone." Again he says, "Within the last week or ten days, I should think a hundred soldiers had applied to me for New Testaments and tracts.

Of the Nestorians in Persia, Rev. Mr. Perkins says, "The whole nation are longing and thirsting for religious books. The ecclesiastics, from the patriarch down to the most obscure priest, are foremost in their importunities, that we circulate among them and their people Christian knowledge with all practicable despatch. They are constantly importuning us to procure for them a printing press."

In South Africa, Rev. Dr. Philip says, "There is nothing within the range of human means, that we more need, at the present moment, than money to assist us in printing."

Among the Mahrattas and the Tamul people extensive tours for distribution are made; some souls are converted; and the light of the gospel is diffusing with the rapid introduction of the English language. The new mission at Madras is full of promise and the missionaries ask for thousands of dollars the coming year, to meet the claims of the Christian press.

Rev. Mr. Sutton, of the Orissa mission, with a brother missionary and two native preachers, attended the late festival of Juggernaut, preaching, conversing, and distributing tracts. "O the scenes of wretchedness," he says, "of dying ghastly despair, of inhuman cruelty, of unmingled misery where we could afford no relief; of disgusting filth and loathsome depravity; of [illegible] diseased, degraded, insulted, outraged, which we every year witness at this scene of infernal revelry! How often in my thoughts, have I contrasted this festival with the anniversary of your society which I was permitted to attend. O that they could be seen together by the friends of the Redeemer who meet at these holy convocations. You would need no other appeal either to excite their liberality, or extort from them drooping sweet tears of gratitude for the blessings of the precious gospel."

The mission printing establishment at Maulmein in Burmah, embraces a building in the form of an L, 78 feet long each way, and 36 wide, two stories high. Two presses are constantly employed in printing tracts, and Mr. Hancock says, "for the last six months we have not been able to supply all our orders for tracts in Burmah; and the call for books in Talaing is distressing. At the latest dates, an edition of one hundred thousand of the Golden Balance (contrasting Gaudama with the true God) was in the press; a Tufts' power-press is just received from America; a language is preparing for the Karens; missionaries and native assistants are very efficient in distributing, and in thousands of cases surprising eagerness for tracts is manifested.

The several stations in South-eastern Asia receive a vast importance from the fact that multitudes of Chinese (of whom Bankok alone contains 400,000) are accessible at them all, who hold constant intercourse with China, and through whom the gospel may yet be introduced to the secluded millions of that vast empire. Communications from the mission to the Shans on the borders of China and Thibet, and from all the missionaries in that part of the world, show that this great object is constantly regarded in their labors; a number of them are acquiring the Chinese, and at Singapore II Chinese printers are employed under the direction of Achang, a Chinese convert.

An unparalleled interest is awakened in behalf of China, not only in the missionaries but throughout all christendom. Every movement bearing on that immense population is watched with intense interest, and a cloud of incense is ascending to God in their behalf, which, it must be hoped, will ere long bring down blessings such as He alone can give.

It is a surprising fact, that more literary enterprise in Paris has led to the preparation in that city of Chinese metallic moveable type, and to the discovery that 9,000 characters, separate and combined, the whole 30,000 characters not obsolete, in the imperial dictionary of Kiang Hi, may be printed. The preparation of these type is already far advanced, a beautiful specimen sheet being in the hands of the committee, and it being designed soon to issue in Paris the entire works of Confucius, with a translation in parallel columns on the same page.

It is a striking coincidence, that Rev. Mr. Dyer, now at Malacca has been employed in preparing similar type. One of our missionary societies has already commenced correspondence, or negociations, with a view to obtaining matrices for the Chinese mission; and when this type is obtained, the process of stereotyping will be in all respects precisely the same as in our own language.

The report contains very valuable and interesting communications from China and almost all the countries and stations to which aid has been given; and many pages are occupied with delightful evidences of the divine blessing on tracts and volumes at home and abroad, and on the prayerful labors of the people of God put forth in connection with their distribution.

American Anti-Slavery Society.

This Society held its 4th anniversary at the Broadway Tabernacle, on Tuesday morning, May 9th. Arthur Tappan, president, in the chair. Prayer, and reading the scriptures, by Rev. Leicester A Sawyer, of New Haven, Conn. The report of the executive committee was read by the corresponding secretary, Elizur Wright, Jr.

ABSTRACT OF THE FOURTH ANNUAL REPORT.

The report commences with a tribute to the memory of the venerable George Benson, one of the Society's vice presidents, and Thomas Shipley and Edwin P. Atlee, two of its most active and devoted managers; which it improves as an admonition that the time is short in which we can plead the cause of the Lord's outraged and down-trodden poor.

NEW SOCIETIES.—483 new societies have been organized during the year, making the whole number 1006. State societies have been organized in Michigan and Pennsylvania, while those already existing in seven other states, have prosecuted their labors with increasing zeal, energy, and success.

The number of presses, wholly or in part devoted to the propagation of anti-slavery doctrines, has been greatly multiplied; while opposing presses have, in numerous instances, given marked indications of their sensibility to an approaching turn in the tide of public feeling.

FUNDS.—The amount of funds placed in the hands of the committee has not been as great as was expected at the last anniversary. The total receipts have been $36,567 ?2, being an increase over the receipts of last year, of $10,701 62. Of this, a much larger sum than last year has been expended on the support of living agents. The issues from the press have been as follows, viz:

Bound volumes,	7,877
Tracts and pamphlets,	47,250
Circulars, &c.,	4,100
Prints,	10,490
Anti-slavery Magazine,	9,000
Slave's Friend,	130,150
Anti-slavery Record,	103,000
Human Rights,	189,400
Emancipator,	168,120
Total,	669,3?7

AGENTS.—Upwards of seventy agents have been appointed during the year, sixty-five of whom have been in the service of the society for longer or shorter periods. The aggregate amount of their labors has been thirty-two years; and well and faithfully have they done their work, lecturing with a frequency and energy, which nothing but strong feeling and a thorough conviction of the importance and urgency of their righteous cause can have sustained. Their success is most marked and cheering. Three of the agents have devoted themselves exclusively to encouraging our colored brethren in the free states, in their laudable efforts to rise, by education and virtuous industry above the cruel prejudice which is crushing them in the dust, and through their degradation, darkening the despair of the slave. The statistics of our colored population, their grievances, and the obstacles which have opposed their advancement have been searched out. They have been encouraged to form societies for mutual assistance and improvement, to support schools, to put their children where they can acquire trades, and to apply themselves to more substantial and independent occupations than those to which they are chiefly devoted in our large cities. In the Western states they are inclined to purchase, clear, and cultivate the public lands; and the good effect of their zeal and success in this enterprise, both upon themselves and their white neighbors, begins to be happily developed.

The agent in Ohio, who for the sake of encouraging colored men to become cultivators of the soil, has placed his head-quarters in the wilderness, twelve miles from any post-office, writes: "People are coming and buying every week. My wife gets new plots from the land-office every now and then, that she may be able to give them directions where to look for lots." He says of the colored people of that state, whom he has laboriously searched out, "The abolition breeze that has blown over them, has been like the Spirit of God upon Adam's lifeless clay." The following among other facts which he states shows how the new life manifests itself. "One man, (in Springfield,) who was a slave till he was about forty years old, has built a school-house at his own expense, on his own lot, which is occupied by a school with thirty scholars. J. Wise, (in the vicinity of Springfield,) bought himself in Virginia. He rents a farm—raised 1000 bushels of corn &c. last year. I met him driving his team of four horses to the village, with a load of brick. He has two children yet in slavery."—"William Roberts, also, rents a farm—raised 4000 bushels of corn last year." "Nimrod Morgan, a blacksmith owns his shop, house, and lot." "I have found some very good farmers. One man in Butler county has taken the premium at the agricultural fair, for three years, for the best sheep. I should consider it an honor to any man to have so well cultivated a farm as his. I have noticed that such men have generally the good will and respect of the whole neighborhood where they reside." Thus let colored men become farmer and strike their roots deep in our free soil, and they will infallibly rise above that prejudice which now makes us even hesitate to publish these simple facts, lest they should draw forth mobocratic vengeance, to defeat the experiment.

One agent has been employed to investigate the condition and prospects of the colored people in Upper Canada, where he finds a population of about 10,000, almost entirely fugitives from American oppression. Having crossed the line with no other wealth than their own bodies and souls, many of them have made themselves quite comfortable, and some have become even wealthy. Several schools have sprung up among them, by the efforts of the agent. Full and satisfactory testimony to their good behavior and value as citizens, has been given by the highest civil authorities, and by men of standing of different sects and parties. Says the Hon. R. G. Dunlap, member of the Provincial Parliament, for the county of Huron, "There are not in his majesty's dominions, a more loyal, honest, industrious, temperate, and independent class of citizens than the colored people of Upper Canada." Says W. L. Mackenzie, also a member of Parliament, and the well known leader of the reform party, "As a people, they are as well behaved as a majority of the whites, and perhaps more temperate. The value of this testimony will be appreciated, when it is taken into the account that the blacks of Upper Canada are, to a man, anti-reformers, fearing lest republicanism should carry them back to what they suffered in the United States."

Says John H. Dunn, receiver general of the province and resident in Toronto, where there is a colored population of 600 persons: "Although I have been in the habit of daily contributing my assistance to a vast number of destitute poor, ever since my residence in this province, now seventeen years. I do not remember even having been solicited for alms by more than one or two people of color, during the whole course of that period." Many of these self-emancipated people are found to be very intelligent, and capable of throwing much light on the house of bondage from which they have escaped. Their statements of the horrors of slavery which they have felt and seen, are so full, definite, and circumstantial, with names, dates, and places, that, unless contradicted by more than a mere denial, they must command our belief.

Several flourishing anti-slavery societies have been formed in the province, to co-operate with us in the moral warfare, and to bar out that prejudice which some of our white republicans are industriously exporting.

One agent has been exclusively devoted to the dissemination of anti-slavery principles among the children and youth, and with gratifying success. On looking into our present generation of revised and improved school-books, it will be seen that those faithful finger-boards, which used to point the young mind towards righteousness and liberty, and away from SLAVERY, as from a den of abominations, are mostly torn down, and in their stead, in some of the popular reading books and geographies, pleasant lanes are opened, through which "Southern institutions" look beautiful in the distance. Here is poisoning at the fountain! Had we expended ten times, nay, one hundred times, the effort we have, to administer the antidote, we could not have been justly chargeable with overestimating the importance of the measure. Slaveholders dread the young abolitionists more than the old.

SUMMARY.—Reference is here made to the deputation sent to the West Indies, the facts respecting which have already been published.

They proceed to give a tribute of commendation to the Miss Grimkes, and to the labors of George Thompson, in Great Britain; and in regard to his debate with Mr. Breckenridge, the testimony of Dr. Wardlaw is given. Reference is also made to the many earnest and faithful remonstrances which have been received from British Christians.

Among the cheering results of anti-slavery actions at home, it is mentioned as peculiarly encouraging that there has been great accession to our ranks of truly religious people of every denomination of Christians, indicated by the thorough-going anti-slavery resolutions passed and published by a multitude of religious bodies.

Reference is also made to the action of several state legislatures, to show that the effect of anti-slavery operations is beginning to be felt upon large masses of the people.

Nor are there wanting tokens that abolitionism is doing a good work within the bosom of the poor soul-enslaved-south—kindling up thoughts which it would be death to speak now, but which, in spite of death, will burst forth anon. Many individuals, from the midst of slavery, have given the most solemn assurances that abolition principles are spreading among the white population of the south. 'Don't give it up—don't bow down to slavery; you have thousands at the south, who are secretly praying for you,' said a southern minister, on the adjournment of the New York annual conference of last year, to a minister who had been threatened with censure for assisting in the circulation of an abolition paper. 'There is even now more of it [abolitionism] at the south, than prudence will permit to be openly avowed,' says the Watchman, a paper printed at Salisbury, N. C.

The report also alludes to the present commercial distress, as having been in a great measure brought about by the great advances made by Northern and European capitalists, in advance for cotton, to enable the planters to purchase slaves; and expresses the belief that it will ultimately result in benefit to the poor slave.

After alluding to various indications of pro-slavery feeling at the North, the report concludes: All these things show the need and the efficiency of moral means at the north. Did time permit, we might dwell on the important political measures to which northern moral power is applicable. While abolitionists will most anxiously refrain from organizing themselves into a political party, and turning from their great work to promote the election of favorites, they will not abstain from using all their political power to accomplish such objects as the preservation of the right of petition to every human being in the land, the abolition of slavery wherever Congress has the power, the exclusion of new slave states, and especially the annexation of Texas, the removal of all political disabilities, on account of color, the extension of the right of trial by jury, and the recognition of Haytian independence.

While reading the report, Mr. Wright presented the celebrated remonstrance from the people of Donbarton and the Vale of Leven, in Scotland, which was unrolled and extended up and down the orchestra, disclosing upwards of 4,000 original signatures.

ALVAN STEWART, Esq. of Utica moved the acceptance of the report.

He wished, he said, that it might be published, and sent abroad upon the four winds of heaven, to tell to all the world the spirit of the society. Should this meeting accomplish nothing more than to give currency to that report, it would be a great day for the cause. Let it go and tell our brethren in Europe, that there are yet among us seventy times seven thousand, who have not bowed the knee to the Baal of slavery, and whose lips have not kissed him.

JAMES G. BIRNEY, offered a resolution that "all plans for the extinction of slavery, which are gradual in their character, are ineffectual, under existing circumstances, to accomplish their professed object."

In supporting this resolution, he referred to the disturbances of the last two or three years, which although deeply deplored by every friend of law and order, had not been without benefit, inasmuch as they had disclosed the true condition of our country, and our gross defection from the principles of liberty. It was mortifying, but it showed us one of the effects of slavery. It is now plain, to every unbiased mind, that of the great evils which threaten and imperil our country, slavery is the fountain. The source of them is now seen clearly, by all who are not infected with slavery, just as the source of the evils of intemperance is seen by all those who are not its votaries, or have a selfish interest in its continuance. There is no difference among us as to the cause of the evils which now divide and weaken the moral power of this nation in favor of liberty and religion. The difference relates only the means of its removal. I say, *removal*, for there is no such thing as its amelioration. Those who talk of ameliorating slavery, or of removing the evils of slavery and retaining slavery, are the friends of perpetual bondage, and talk idly to blind the eyes of philanthropy and give themselves time to fortify their scheme of oppression. The great body of our most estimable and patriotic citizens at the north, are agreed in their view of the evils of slavery, and in the danger with which it threatens all that is delightful in our freedom, and our right to publish and act in conformity to the truth. And they must see that it is desirable there should also be an agreement to act by all wise and lawful means for its removal.

IMMEDIATE AND GRADUAL EMANCIPATION.—But we are now divided as to the means of accomplishing one common purpose. One party thinks that immediate emancipation is inconsistent with duty to God and the best security of every interest concerned. Another class, fearing for the effects of so great a change, if suddenly brought about, believe that duty, both to God and man, will be most discharged by gradual emancipation. These two parties occupy the whole ground. There is no scheme for the removal of slavery, which does not come under one or the other of these two. It will not now be pretended that the consistency of either plan with Christian rectitude; but will suppose them both on the same footing of right and honesty. The scheme for the gradual emancipation of our country from the evils of slavery, by the general removal of the colored people from the land, was first seriously taken up in Virginia, on the discovery of an insurrection among the slaves, more than 30 years ago. The skill and wisdom of President Jefferson were called in, and numerous plans were submitted to him for colonizing the free people of color, in the North Western Territory, Louisiana, in the adjoining province of Great Britain or of Spain, in South America, or in the West Indies. Objections were found insurmountable referred to his against every scheme; and no movement was made, after the excitement of present danger passed away. The whole question of slavery then remained unmolested like a sleeping lion, because humanity slumbered, but because the attention of the nation was absorbed by the difficulties of our relations with foreign nations, and our war with Great Britain.

Peace was restored, humanity thought she had discovered for the free people of color a secure and eligible residence on the coast of Africa. Is it an offence to say here, that I should say humanity was concerned in the introduction of this scheme? In him I say, it was a mistake, and the whole and every part of the colonization system is not less decisive than his. There is nothing in it or about it, so far as refers to the removal of my colored countrymen, which does not retard the progress of Christian rectitude in our race and human rights. Yet it is true, that the first commencement of the colonization scheme was regarded by many as a summons to the work of humanity and religion in behalf of the slave. As such, they engaged in it and expended their time and strength, and wealth. Shall we judge of these men, acting on the standard which prevailed 20 years ago by the increased light of the present day? I say for, by which they would be guilty of anything power of truth, and perhaps lay down a rule by which others, 20 years hence, will equally condemn and denounce the best of those who now hear me.

COLONIZATION.—After this cheerful tribute to the motives and character of a large portion of the colonizationists, I now proceed to examine with freedom the capabilities of the scheme for abolishing slavery. There is one argument in its favor, which is urged with great confidence. It is said that colonization alone is adapted to reach the minds of those who have the power to emancipate. I admit that if this is so, it is an argument of weight, for it is a necessary prerequisite to the success of any scheme of liberty, that it should have the power to reach the minds and convince the consciences of the people who hold slaves. But why does colonization enjoy favor in this respect? Simply because it is believed not to have the power of accomplishing the work of abolishing slavery. Why has the doctrine of immediate emancipation no favor there? Because it is believed to be mighty and effectual. Because it will stop at nothing short of its object, or abut the compensation he shall receive for ceasing to oppress, or to discuss the question at what age the oppressed shall go free. Because it refuses to take its issue on any point about which wisdom and honor and humanity differ, but comes to the stagnant conscience of the slaveholder, and brings to him the law of God, and presses him to do justice, and show mercy, and do it now. Because it has no respect to his love of his own wrong, and his wish to be left to say what he pleases, and not to do what he pleases. It is this which makes the doctrine of Immediate Emancipation hated and feared by the impenitent and obdurate slaveholder. If colonization could ever impede upon my ground, I should be willing to yield to the slaveholder, "stop now;" it would be considered as rash and visionary and fanatical and incendiary as the rankest notions of the most ultra school.

The colonization enterprize is now more than 20 years old. Nothing ever entered upon the career of benevolence with more favorable auspices. Politicians of the most opposite views united in it as a common cause. The church and the service of founding a new nation, and stamping our nation's image on a new empire, on the coast of Africa. The friends of humanity supported it, because it removed the oppressed to a land of freedom; the slaveholder, because it removed a nuisance and increased the value of his property. The soldier saw in prospect all the pomp of glorious war on new fields. The merchant dreamed of grand argosies, freighted with barbaric pearl and gold.

Now let us examine, with all these advantages, what colonization has accomplished. Out of the whole number of slaves in this land, it has removed about four thousand, or in 20 years, 200 a year. Does not this bare statement strike the mind at once with full conviction of the impracticability of the scheme for abolishing slavery in this way? The increase here is 50,000 a year. During the existence of the society, this population has gained a million, while the society has sent out scarcely the increase of a single month.

It is said, colonization has been opposed by abolitionists. Why, this, what an insinuation! Is it a scheme of benevolence, supported by the talent, the religion, and the wealth of the nation, and designed to free the land from the most horrible evils, and the most inveterate curses, can be thwarted by a few fanatics, it shows that there must be an inherent weakness in the scheme itself, which nothing can remedy. But suppose all opposition to be now withdrawn, the lips of abolition sealed, and the whole Christian world has swallowed on the naked horn of the ox—colonization, and the wounds cicatrized by the oil and wine of colonization. Now you are prepared to undertake the work unmolested and unhindered. What will you do? What will you do today? What this year? Before we shall come together again, to celebrate our anniversaries, 75,000 colored persons will be added to our number you have to remove. Where will you go for 75,000 to send out this year? Will you go to the politicians of the south? McDuffie, and Pickens, and Hammond, and Calhoun, tell you that slavery is the corner-stone of our political edifice, and that they undertake to extinguish it by a death without benefit of clergy to our only just desert. Will you apply to the churches of the south? Go and ask them for the increase of a single day, for 200, and they will reply that it would be living in the face of Providence to attempt so openly to counteract the divine will, or to seek to remove them. Will you go to the officers of the Colonization Society? I have yet to learn the first instance of an individual furnished by them for removal to Africa, to make up this quota.

While those who are engaged in conducting the cause refuse to aid it on, where is your hope? 'All but we will buy them.' This looks like there was something a controversy. Let us consider this.

The whole of the yearly increase is 75,000. Take the estimate of a slaveholder in Congress, as to their market value, and it is $400 each, for every man, woman and child; that is, thirty millions of dollars, to be yearly appropriated to this purpose. Is this an expense? Then there is the expense of their removal to be provided for. Mr. Tazewell in Congress, declared the world not be less than $100 each but we will reduce it to $50 each, and the expense of their removal will not be less than $50 more. Can they make a support there, by their labor? No, sir, it is now conceded on all hands, that they must receive their sustenance at least a year, either in provisions or money, from this country, or money to purchase them at a high rate on the coast of Africa. This cannot cost less than four millions more. Shall they be set on that coast with nothing but their hands? No, sir, they must be furnished with implements of labor for industry. These and other incidental expenses will make the yearly cost of the removal of only the yearly increase not less than 10 millions of dollars. But when the government of the United States comes and makes a bargain with us, it always, with 30 millions of dollars to lay out year by year, any man who is in the least acquainted with economical calculations, must see that it will raise the price indefinitely. Now I ask any man here to say, whether the project involves any such rate of expenditure as this, is practicable? Can this nation, acting through the government of the United States, be induced to surrender all its places of advantage, its fortifications, its harbors, its rivers, and all other sources of importance, and have all its revenues in the single object of removing Americans from its soil?

GRADUAL EMANCIPATION. But we have another form of gradualism to consider. I am frequently asked, by those who are inclined to be as mad as I do, why the abolitionist will insist on what is impracticable? Why will they not take up those plans which have been already tried and proved successful, in removing slavery from Pennsylvania, and other states of the north, with system of gradual emancipation? To this it is a sufficient answer, in the first instance, to say that, it is wrong to hold man in slavery, it is wrong to hold them at all. I AM A MAN, because he is a man, is sufficient for him to say, I claim my rights or twelve years hence, he is entitled to it now.

But I go further. It requires but a bare consideration of the difference between the north and the south, to see that a mode which was effectual here, would be wholly impracticable in our slaveholding states. In Pennsylvania, there never was one slave to 100 free persons. There never were 4000 slaves in the state. Now it is a principle fully established, that where the work of labor is performed by slaves, there is no body of people into which you can absorb a portion who may be emancipated. Pennsylvania emancipated one tenth of her slaves in a year, say 400 slaves, and the black people they would have to remove was taken up by her population. Or if it had been abstracted entirely, it would never have been missed. But let this be done, for instance, in Louisiana, where the number of slaves is 200,000. Let one tenth be emancipated in a year. Where is that amount of labor to be supplied? Will you say, Let them be re-employed by the planters, for wages? The planters have settled it as an economical truth, in every slave state, that emancipated blacks never can be employed with their slaves. What substitute, then, have you for this amount of labor abstracted? Will you send white laborers there to supply the deficiency? Will they, might they, freemen, to go and labor by the side of slaves? No, sir, it is not in human, and I trust never will be done. But, at the end of the second year, you have another tenth of the people emancipated, and another tenth of the labor withdrawn. And so on from year to year, on the scheme of philanthropy, by the time of its accomplishment, will have left the whole country a desolate waste, grown up with thorns and briers.

Sir, this self-destructive scheme has never been tried, and I trust never will. Some in humanity, where the slaves have any considerable proportion to the free. The only apparent exception to this assertion is in the case of Mexico. In the year 1824, a provision was made for allowing slaves to purchase their freedom by their earnings. But after an experiment of five years, the experiment of gradualism was abandoned, and immediate and universal emancipation declared throughout the republic.

I cannot forbear adverting, for a moment, to the substitute for all these schemes—IMMEDIATE EMANCIPATION. 'What!' exclaims some one, 'set them free all at once?' The very magnitude of the change astonishes many minds, and throws them into a panic. I say, yes, I say, yes, I find I the power to do it in a word, I would not wait till I had finished these remarks, before I had sounded it throughout the land, IMMEDIATE EMANCIPATION—ALL AT ONCE!

What would it work? Let the slave states, bringing up their codes of slave laws, written in blood, and making a bonfire of these terrible volumes! What a sight, to see the church leading forth their brethren, whom they have so long cast out, and saying to the trembling slaveholder, 'Let us ask forginess of those they have injured, and forgiveness of God, whose law they have so long despised, and whose image they have trampled on!' Would it not be more honorable to the nation, than to see the slaves, who have made their sacred contents a bonfire in the streets? O, sir, what would this not do for the cause of liberty? What would it not do for the cause of religion, throughout the nations of the earth?

A few words, sir, in answer to an objection against this scheme. It is said, if the slaves are all emancipated, the free states will be overrun with them. I am not careful to answer this objection, as it is urged against our cause. I am seeking a habitation where they choose, but because I believe the apprehension has no foundation in fact. Why should the emancipated slaves come to the north? They are thrown on their own resources for support, will they not work at home, and will not the planter still want their labor to cultivate his fields and gather his crops? Here will be a common interest, as a reason why they should remain where they are, where they are accustomed to the culture and are inured to the climate, where their relatives live. They are likewise, generally ignorant of the resources of other regions.

I have thus briefly given the outlines of the argument, to show that all schemes of gradualism are ineffectual, and that immediate emancipation is both honorable and safe, to the church and to the nation, and to all concerned. And now I ask those who have hitherto been spell-bound with these schemes, why we may not now have their aid in the only practicable scheme to secure the church from disgrace and guilt, and the nation from impending and inevitable ruin.

REV. ELIJAH LOVEJOY, a native of color, and pastor of a Presbyterian church in Philadelphia, presented the following:

Resolved, That sufficient evidence has been given to the public, to convince the intelligent, while that the immediate emancipation of the colored people is morally right and politically safe.

This speech which was delivered throughout with the most manly dignity, as well as the most simplicity, was listened to by the vast assemblage with the intensest feeling, and must have carried conviction to hundreds of minds, such as they never felt before, of the unutterable wrong that has been done by the oppression of our colored brethren, in the humiliation and neglect to which they have been subjected. This feeble sketch will give but a poor idea of the power of one of the most masterly specimens of native eloquence we have ever listened to.

REV. ORANGE SCOTT offered two resolutions, which he said were so excellent as to require but a few words in their support:

Resolved, That the doctrines and precepts of the Bible are in favor of the principles of the declaration that all men are created equal, that they are endowed with certain inalienable rights among which are life, liberty, and the pursuit of happiness, and therefore the condemnation of American slavery is equally conclusive of our professions as republicans and as Christians.

Resolved, That slavery as it exists in this country, is a violation of that section of the United States Constitution, which provides that "No person shall be deprived of life, liberty, or property, without due process of law," and hence that system ought to cease and be discontinued instantly and forever.

In support of this resolution, Mr. S. went into a very ingenious and satisfactory argument, to show that the Declaration of Independence spoke the true sentiments of the country; and that the constitution of the United States, so far from countenancing slavery, was designed to be wholly incompatible with its perpetuity.

C. C. BURLEIGH, offered a resolution,

Resolved, That we value highly and feel gratefully the encouragement we have received in our work, in the warm expressions of Christian sympathy, and in the faithful remonstrances which have been addressed by British Christians to the abolitionists and the people of these United States in regard to the great sin of slavery, and that we will more earnestly entreat them to persevere in their work of faith and labor of love, and patience of hope, in respect to this subject, assuring them that their labor is not in vain in the Lord.

After an address from Mr. Burleigh on Mr. B. the public exercises were closed by singing the hymn.

"From all that dwell below the skies."

As the congregation were retiring, Mr. Lewis Tappan announced that a book was open at the ANTI-SLAVERY office, 143 Nassau street, in which all who had been converted this day to abolition principles, were invited to enroll their names, under that of EDWARD C. DELAVAN, who had this morning, for the first time inscribed his name in the ranks of abolition.

Seamen's Friend Society.

The following is some account of the annual meeting.

On motion of WILLIAM LADD, of MINOT, Me., seconded by Alexander Jones, Esq., of Providence, R. I.

Resolved, That in order to raise the character of seamen, we should teach them to respect themselves, and we should use more moral power, and less physical force in the government of them, and we have done therefore.

Having been used to a seaman, said Mr. Ladd, I can never relinse when called upon to plead their cause. I therefore put in my oar. I never see a blue jacket without feeling deeply interested; and I have seen the wretchedness in our streets, from the effects of poison sold him, *according to law*, my heart yearns over him, and I remember what I should have been myself, but for the goodness of God.

When I first went to sea, the simplicity of American seamen was marred. At that time, all the Christian world but ourselves were engaged in mutual slaughter. We were wise enough to profit by it. The sails of our con merce whitened every ocean, and our seamen were happy. All Europe was hobbling the horns of the ox, and we were milking her. But we were jealous—we wanted to hold the horns, and so we went to war. It brought in a humiliation of the corruption were fully open; and the rendezvous of war, the fiddle and the dance, the grog-shop, and the harlot's house, all conspired to degrade and destroy him. We saw it, in the end, and began to seek for the elevation.

One great cause of their degradation was, that we did not *teach them to respect themselves*. We treated them as beasts of burden. We used physical force, and not moral power, to control them. Ignorance was the mother of vice, and gangway and whipped, without feelings of humiliation.

I have heard an officer of a ship say he had been called to hold the pulse of a seaman, to see how nearly he could be flogged to death, and then inquired what he should be well enough to be whipped again.

Again: The sailors are treated *with curses*. They hear nothing from their officers but hell and damnation. Is it strange that they should disregard the precious name of God? I come to the conclusion that there is no heaven or hell for them, that their souls enter into the birds that sing so sweetly on the ocean? Hence it is that they will not kill a sea bird, less they should injure the departed spirit of some old seaman.

Take another reason of their degradation: The universal *desecration of the Sabbath* on ship board. When we think of the Sabbath as the key stone of the Christian system, and then remember that on board ship it is used as a common merchandise, sale, more work is done on the Sabbath than any other day, can we wonder that they are so degraded. Did you ever hear of a man-of-war that kept the Sabbath? The great battle of Trafalgar was fought on Sabbath. It was Sabbath when gallant Nelson fell—whose bones were carried in triumph to England, and buried under the lantern of the Prince of peace! Yet, every sailor who knew him could say, he was as good a man as Lord Nelson. What is the influence of such things?

Again, we have sent our seamen on hour *privateers*, and taught them to rob and plunder. Is it any wonder, then, that they should rob and plunder their fellow men?

But what is the remedy? *We must elevate the character of our seamen*. This is as much the duty of the shipmaster as the minister. The merchant also must do his duty. I am for the day when no man can come out of the companion way, unless come out of the main hatchway. He has no security but in the piety of the commander. When I look around here, and see the vast warehouses, and the vast wealth accumulated, and have been erected on the bones of seamen, I feel that society owes a vast debt to this class of men. Let the owners also take care. I see a stopper put upon our property. It is time to inquire in what manner it is used, and how it is used.

And you, sisters of seamen, think of your brethren, tossed upon the great deep, a prey to the swelling billows! Will you not pray and labor for the poor seaman? He goes among the sharks—there are sharks on land as well as sea; the land sharks are worse than sea sharks. And you mothers of seamen, when you put up your sons, see that put a Bible there. Ah, when far off, cast on the ocean, amid the howling tempest and lightning's gare and the peeling thunder, he will remember his mother's Bible. Yes, and often this pearl will remind him of a mother's tears, and check him in his career of folly. I know it, Sir—*I know it by experience*. (Emotion.) And you, merchant, when you freight your vessel, put a Bible there—it may save the vessel. It is a small matter that we pay the sailor for his toil, when we do not care for his soul.

After an address from Mr. Ladd, commencing, "When o'er the mighty deep we roll,"

REV. MR. LORD, of the Mariner's church, Boston, introduced a resolution declaring that it is the duty of every Christian, in view of the duty of Christian to secure for seamen, both in our own and other ports, a home, where they may be separated from the influence of vice, and brought under the power of a prepared gospel.

Mr. Lord referred to the causes of degradation mentioned by the last speaker; but said he, he has not noticed them all. The poor sailor is still cursed the sympathies of his fellow man, and left to pass by every one that is disposed to pluck him. He dwells in the region and shadow of death. There he goes to the grave alone. We talk of wars, of ruin, of bloodshed—sir, there is a degeneration going on in this city this moment which is truly appalling. There is a class of men in this city, and every other seaport town, who make it their business to allure the poor seaman into the haunts of drunkenness and pollution and ruin and hell. In Boston, there is an organized system among landlords who keep what are called "sailors' boarding houses." They meet him as soon as he arrives in the harbor. He is told of the exhilarating draught, and of her house where he is taken to the hell! He is allured, made drunk, robbed of his money, his reputation, his all.

Cases have come to my knowledge, enough to draw tears of sympathy from eyes unaccustomed to weep. A young man, just twenty, had received the command of a vessel. He was lured to these nests of pollution, and in one night gambled away the amount of his whole cargo. The next day he was carried to the hospital with the worst symptoms of delirium tremens, where he soon died of that terrible disease.

Not long since, a sailor belonging to a national vessel was paid off—he placed $600 in the hands of a merchant who was to send it home to his mother. But he was enticed away by the rapacious landlords, and every day made large drafts upon his money. The merchant put up $500 of his money in a bag and sealed it, hoping he would be able to keep the remainder, that the young man to go home. But he insisted on having his money; and that night, his landlord and his family plundered him of nearly the whole of it. The next morning the poor man went down to the wharf, and found that he was arrested by this same landlord for his board! Of 363 persons imprisoned for debt in Boston, at a given time, 130 were sailors, nine-tenths of whom never owed their landlords.

Often have I been called to attend the funerals of these men. They die suddenly in the houses in these landlords. No inquiry is made as to the cause of their death. They are said to have died in a fit of intoxication; and thus the matter ends.

The friends of seamen in Boston felt that something must be done. About a year since some liberal gentlemen purchased a building sufficient to accommodate 100 sailors, and "sailors' one hundred" was opened. A parlor was fitted up as a reading room. In this house was placed a pious ship master, Captain Brown. We were told it was of no use, that no sailors could be persuaded to go there. But the very first day a ship came in, and a gentleman went on board and invited the sailors to their new home. But the landsharks came, and told them that the men who kept the "sailors' home" were a set of laughing hypocrites, who laughed at the folly of their money. They listened to the story, and five of them started off with the landlords. A merchant stepped forward and said, "these are the young men; I do not pay them they should be duped by these wretches." He persuaded and persuading two of them to go and look at the house, it was such a building as a sailor never saw before, and one of them exclaimed, "I shall cast no anchor here!" They went on board the ship and brought up two more. These men laid out $175 for clothing while in port, purchased slates and books, and shipped with $43 cash. The other young man from the same vessel who went with the sharks, was robbed of his whole money, and shipped on a whaling voyage with no clothing except what he had on his back.

Upwards of 400 have been at the "sailors' home." Whole crews have gone out from there. The ship Sarah Gardner sailed from Boston exclusively from the "sailors' home." Every man came back. Five of them were professors of religion. The captain of the vessel, though not pious, said in no instance had they neglected their duty. Every man was sober, and kept aloof from the officers. When they went away, the sailors requested the privilege of having their pastor come on board and attend religious services. They had no place on board, but gathered in the shadow of the wharf also. The landlords, with oaths and imprecations prayed that the vessel might be lost and not one of them come back. The vessel was delayed by storms, and the friends of seamen prayed long and fervently that God would keep her safe. But she returned and every man came back to the sailors' home. Great efforts were made by the landlords at Charlestown to entice them away; but the sailors told them, 'When we want you, we will let you know.'

One gentleman said, 'I'll have faith in your enterprise when you will send a vessel to New-Orleans and have the crew return.' At that time the ship Florence was in New-Orleans with a whole crew from the sailors' home. In two or three days the ship came in and every one came back. In New-Orleans they were offered $45 a month to leave the vessel. Four of this crew are now officers of ships. One of these young men arrived in port yesterday, and he is a close and consistent Christian. He came to the sailors' home in this condition in a state of despondency. With much effort, Capt. Brown persuaded him to abandon his cherishing liquor. As he left the vessel embarking for home, he said to Capt. Brown, 'My father is a respectable merchant at ——. I have a pious mother, too. But they have not heard from me for seven long years. When I am outside of rum I want you to write to my father, and to tell him that I have been and was by the grace of God I intend to be.' I have heard said Mr. L., to be present when Capt Brown received an answer from the father; I was witness to the overflowing gratitude of a pious father and mother's heart, in receiving the news that their son which had been lost was found, and which had been dead was alive again. This young man is now the chief mate of a vessel. & we expect he will be a shipmaster ere long.

After singing and collection, REV. MR. ROGERS, of Boston, introduced a resolution, that the position and character of seamen demand a larger share of the attention of the church, in her efforts for the conversion of the world.

Mr. R. said that we had been greatly mistaken in supposing, that while the gospel was destined to reach the whole world, it had not power to convert the poor sailor. Christ did not reject the woman of Canaan, and the publican to accord. He began now on to show how much we are indebted to seamen, for our commercial prosperity, our wealth, and the comforts and luxuries of life, and how strong and imperious obligation to labor for their spiritual good.

Every country and every clime has been visited by the sailor, that he might bring their treasures, and poor them out at your feet. Come to the sailor's rescue, and let the gospel go with them up, they would come from every shore, and rise up in every latitude, from the bosom of the great deep. The church is blinded to them. Commerce prepares the way for the gospel. Ministers are powerless without the aid of the laity. But for the sailor, our missionaries must abide by the stuff, and stay at home. It is written, "Thou shalt muzzle the ox that treadeth out the corn." Will you not send the gospel to the whole world, and lisp of all, give it to him by whose instrumentality it is sent?

But, there is another aspect, in which this subject assumes an amazing importance. These men go to every habitable part of the world, as the representatives of christianity. Shall we leave them to carry abroad pestilence and moral death, and counteract the labors of our missionaries? Or shall they carry with them an example of holiness, and sanctification, in deed and in truth, the pioneers of the gospel?

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There is something peculiar in the condition of the sailor, which calls for sympathy. He is a stranger to the voice of kindness. He knows no friend. He is a solitary man. He has no home. He stands solitary. The scenes of his childhood are visited never. Said an old sailor to the minister, 'I feel, in looking back upon my life, as if I had been a solitary wanderer in a storm.' The minister took him by the hand, and he found a friend in Jesus.

What is done for seamen must be done quickly. Death takes his victims at a rapid rate. Mr. Burleigh, in his address on Trafalgar, alluded to a former speaker, a signal went to most head, 'ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY.' So now, Christ expects every man to do his duty, in this work.

American Moral Reform Society.

The second anniversary of this society was held in the tabernacle on Wednesday afternoon. Prayer by REV. MR. EBAUGH. treasurer's report was read by the treasurer, WM. BROWN, Esq. and the report of the executive committee by the secretary, REV. MR. SPRAGUE, which was adopted and ordered to be printed under the direction of the executive committee.

The following is from the report of the Ladies' Auxiliary Society, which was a very able and eloquent document. From this report it appears that the Advocate of Moral Reform has a circulation of from 17 to 20,000, of which 1500 are supplied gratuitously. Twenty-four papers have adopted the plan of employing female, instead of male missionaries, for visiting the city. The experiment has succeeded beyond their most sanguine anticipations. They can gain access where ministers of the gospel cannot. During the day, the men are generally away from home, and the female visitors have a ready access to the female members of their families, to converse and pray with them. The object is *prevention*—and one woman has been employed to visit, and support themselves, and save them from the temptations arising from indigence. They have opened a register for those who are worthy of employment. The house of reception, which was for some time supported by the society, but the Board have become convinced of the futility of any attempt at the reformation of abandoned females.

REV. MR. CLARK, of the Village church, said it seems highly gratifying, with this report, and moved its reception. It reflects honor upon the board that have presented it. And sir I will give you some reasons why I am pleased.

For the affectionate tribute they have paid to the memory of Mr. Ebaugh. Sir, I write with solemn submission, I lament his death, I thank God that McDowall lived. But for him we have reason to believe that this anniversary would not have been held—these operations would not have been in progress.

I am pleased, in consideration of what the ladies have done, are doing, and intend to do. What have they done? In the first place, they have sustained their paper, by their own efforts, and it is worthy of this, it is an interesting fact, and fact, it will not shrink from comparison with any other paper in the city. It has fought its way through a storm of opposition, till it has reached a circulation of 16 to 20,000; and this is one of the best publications of the day. It has unmuzzled kind and salutary admonition to thousands. They have awakened the consciences of many in the climes of the 7th commandment. They have continued very much to convert that depraved public sentiment which encourages and caresses the libertine, while it casts out and despises the abandoned female. They have torn off the mask of the hypocrite, and held him up to the universal execration of the world. They have done much to awaken general interest in the cause.

And what are they doing? They are going onward. They have met with most determined opposition, and they have met with great success. But they are going on, undaunted, muttering their plans, and improving by past experience.

And what do they intend to do? They intend to hold on their way, and continue and increase their operations, till this hideous nuisance shall hide his head. They intend as far as possible, to combine the power of moral feeling. I am satisfied of the propriety of the separate organization of male and female societies. Females can do much more by their influence, than men. And when we can get such a society as this organized in every town and village and neighborhood of our land, the libertine will shrink away in shame and disgrace.

Again: They intend to trust in God, and triumph over sin. They have no idea of succeeding by their own power. They have espoused this cause as the cause of God. From a wicked world they expect nothing but slander and reproach; but they remember who to whom their hide has bend

American Temperance Union.

The anniversary was held at the Chatham street Chapel on Tuesday evening, 9th inst. The chair was taken by Edward C. Delavan, chairman of the executive committee, in the absence of Gen. John H. Cooke, the president, prayer by the Rev. Mr. Curtis of Bangor, Me.

The annual report was read by Rev. John Marsh, the secretary. It gave a brief account of the formation and character of the American Temperance Union, as the organ and representative of the several state temperance societies. It was first organized by the national convention at Philadelphia, and re-organized by the continental convention at Saratoga springs, in August last. It has now set up its standard, with the watchword of TOTAL ABSTINENCE FROM ALL THAT INTOXICATES, and under it invites all to unite who are willing to engage in the conflict with their country's direst foe.

In furtherance of the objects proposed by the national temperance convention at Philadelphia, it was resolved to establish a public journal, to be entirely devoted to that cause. The result has been that 7,000 copies have been already called for from all parts of the union.

A circular addressed to manufacturers of every class, has been sent abroad, during the last year, throughout the whole length and breadth of the country, with a view of eliciting information in respect to the effects of the use of spirits in these establishments. These inquiries had been extensively responded to, and the testimony has unequivocally been, that alcohol is never useful, but always hurtful.

The Congressional Temperance society at Washington, D. C. was re-organized during the last winter, and put in a train of more promising efficiency than ever before.

The Rev. Dr. Edwards, and the Rev. Edward N. Kirk had been appointed delegates to England, to attend the anniversaries in that country the present season, representing the cause in behalf of the American Union, and exchanging salutations with the friends of temperance as far as possible throughout the whole extent of the united kingdoms. The latter of these gentlemen sailed for England on the 8th of April, and is probably now aiding in the sacred festivities of the anniversary season in London.

The committee intend to establish and foster an active agency in every state of the Union and in every province of the American continent, as fast as the means can be furnished.

The report refers with congratulation to two important particulars in which the temperance cause has experienced an essential advance during the past year; the general adoption of the total pledge, and the commencement of effective legislative action against the traffic in alcoholic drinks.

One of the most interesting items of the report, was the agreeable intelligence, that in consequence of a correspondence with the Hon Mr. Buckingham, M. P., the chancellor of the exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an appeal from the friends of American temperance to the British public on this great theme, which were to be placed, as far as practicable, in every family in England, Scotland, and Ireland. The distinguished individual above mentioned, Mr. Buckingham, announced also his intention of a visit to this country early in the ensuing autumn, with particular reference to the promotion of the temperance reform on both sides of the Atlantic.

ELISHA TAYLOR, moved the acceptance of the report. He commenced by referring to the doings of the executive committee of the New-York State Temperance Society, of which he is now the chairman. They have published 13 millions of papers; and have now 10 agents employed, from whose communications, and other extensive correspondence, they have the best means of judging in regard to the progress of the cause.

From unquestionable documents, it appears that during the last ten years, the consumption of ardent spirits in the United States has lessened one-half, notwithstanding the vast increase of our population—that the foreign importation of spirits has been at most not more than one half what it was before, while the home manufacture has been diminished at least three fourths—that at least one-half the fires of perdition burning in distilleries have been put out, and that, in the state of New York alone, not more than 200 out of 1,149 establishments of this kind, which existed ten years ago, are now in operation—that notwithstanding many melancholy cases of relapse, 15,000 reformed inebriates are among the monuments of the benign effects of the spread of temperance principles. It has exposed to all the poisonous nature of alcohol and its injurious effects on the human constitution in whatever form it may be used; and has also made even the schoolboys acquainted with the chemical discovery, that alcohol is always the product of fermentation, and not of distillation. It has torn the covering from the manufactories of wine and beer, both in this country and in Great Britain, and made it known that nine-tenths of the wine consumed here is a vile compound of whiskey, cider, sour beer, logwood, sugar of lead, and other noxious substances, without a particle of the juice of the grape, and that our domestic wine makers can manufacture and furnish to order, the wines of all countries, ages, names and qualities. It has pointed out the true cause of the scarcity of bread stuffs, by showing that more grain is consumed by distillation than would furnish bread for every family in the land. It has broken the chain of caste, by making it reputable to give a man cold water when he asks for drink, and reputable to refuse the poisoned cup when offered by a mistaken friendship or interested design. It has been a pioneer of the gospel, and prepared the way of the Lord, as is evinced by numerous revivals of religion, where success has been signally connected with temperance efforts.

In a pecuniary point of view, said Mr T. it can be demonstrated that the Temperance Reformation has saved to this country more than 50 millions of dollars; saved in the price of liquor which would have been consumed, in the increase of labor performed, the greater skill and diligence with which labor is done, and the wisdom of application and economy of management, and energy of effort, which result from temperance. In this season of distress, when we see on every side the effects of reckless speculation, we cannot but reflect, that this wide-spread ruin would never have occurred, had every family from this most unparalleled pecuniary pressure of total abstinence. The whole loss of property, in the nation adopted and practiced the principle will not amount to the expenditure of the country in a single year for intoxicating liquors.

Why, a merchant lately stopped payment, who I am credibly informed, consumes daily, at one of your great hotels, four bottles of wine at a cost of $10 the bottle.

The actual decrease of crime in our country, notwithstanding the rapid increase of population is ascribed by all intelligent observers, in a great degree to the temperance reform.

Much remains to be done, and there are many obstacles to be overcome. One of the greatest is the apathy of professing Christians and ministers of the gospel. More than nine-tenths of the clergy, he said, are with us, in total abstinence from all intoxicating drinks. But the remaining one-tenth are held in such favor by the rum-sellers and the wine-drinkers, and are so lauded and magnified, as the only excellent, that they make a great deal of noise.

To show the error of the common impression, that the clergy are not in danger of becoming drunkards, Mr. T. read extracts from the published letters of Dr. Woods and Dr. Miller; and added some horrible statements respecting a circle of ministers that formerly lived in this city, as he heard it from the lips of one of the number, whose death-bed he witnessed.

American Tract Society.

The Rev. Dr. MCAULEY said, the society was founded twelve years ago, in the prayers of God's people and in the providence of God. Its history would excite surprise. Many doubtless supposed that it had had a steady course, and met with universal approbation. But it had seen difficulties. Some thought its publications were of too high a character; others thought they were of too low. Some found their works too large; some too small; and some would put fire to the whole. Some had thought the society were rash in publishing so much. Amidst these difficulties, the voice of God came to them through the church, saying, "Go forward." The influence of the society was like the dew falling silently from heaven. You see its effects in the springing vegetation. But the history of the society could not be fully given, till its results should be gathered into the granary of God, then it would be declared by the Son of God. He adverted to two or three epochs in the history of society. For the first five years of its existence, it had circulated small, plain, practical tracts. They had been like the stone in the sling of David. There was an old woman who carried about things in a basket for sale. Some one gave her a bundle of tracts, to sell what she could, and give away the remainder. She returned with an overflowing heart, because she had been made a preacher of righteousness. One of her tracts had been the means of converting a woman. She gave the tract to her aunt and it converted her. Then it was sent into the country to a friend, and made a third conquest.

In 1829, the society resolved to put two tracts into every family in the country. Out of this had grown the system of tract visitation. The object was to convince men that religion is an every day concern; not a concern of the Sabbath merely, of affliction, or of the dying bed; to make a deep and continued impression upon the souls of men. Through this the gospel came home to them, peacefully, and silently, and with the still small voice. What a multitude heard the bells on the Sabbath, and saw the churches open and saw the grave yards, with unconcern for themselves.

Afterwards, in consequence of repeated solicitations that such works as Bunyan and Baxter, &c., might be given to the world through the tract society, accompanied with donations for the purpose, the tract volume enterprise had been commenced; not with the design of diminishing the number of small tracts, but of adding to them.

The call had come from foreign lands, from Russia, from China, for tracts. Could the society refuse? China had heard that there was a revelation and was anxious to know what it was. God had taught our missionaries and the school at Paris, to give an alphabet to China, and thus to prepare the way to give the gospel to her perishing millions. With unwearied diligence and perseverance, the society had pursued its object, and made its assaults upon the powers of darkness. Here then, said the Rev. Dr., let us set up our Ebenezer and raise our banner. Let us inscribe upon it, $130,000 expended in the tract cause in one year, in the 12th year of our existence. Under this we will write another line, 330,000 vols published in one year. Under this, 5,000,000 publications in one year. Under this, 24,000,000 pages more than the last year. Under this, 125,000,000 pages published in one year, not excluding the dumb and the blind. Under this, we will write, 958 tract visitors in this single city, going from family to family, 12 times a year, and many of them much oftener, to carry the gospel of Christ, to get temperance pledges, to bring children into the Sabbath schools, and individuals and families into the churches, and to relieve the poor and wretched. Under this write 24 tract missionaries, engaged to direct and impel this powerful machinery. Under this write 1159 bibles, and 5345 testaments, distributed to the destitute. 468,000 tracts circulated in this city in one year, with the prayers and sympathies of the laburers. 2948 children gathered into the Sabbath school. 271 into the Bible classes. 1116 gathered into the churches. 1177 temperance pledges obtained. 1708 district prayer meetings held. 336 hopeful conversions. But no banner could contain it all. They would ascend upon Mount Zion as high as they could, and plant their banner where it might float over the world. But he heard a voice, saying, Stop! the fountains of wealth are dried up. But what cross had Christians yet borne? Did they expect to go to heaven on beds of flowery ease? Some would cry, Prudence. But look at Israel at the Red Sea, what did prudence say? Mountains were on one side, an impassable marsh on the other; the sea was before them, and the Egyptians behind. Prudence said, yield to your enemies, and not rashly throw away your lives. But God said, "GO FORWARD." Prudence depends on the object which is to be gained. It was not prudent for the Egyptians to go forward, but it was prudent for the Israelites to do so. Some would say, "It is not convenient to give, in these distressing times." But whoever heard the father say, it was not convenient for him to do any thing, when his son lay dying? or the husband, when the wife? What we did, we did for God. The question with us was, What can I do? What does God wish me to do? Should they abandon their cause, and say to death, Gather around your victim all the horrors of eternal night?

Spectator.

Boston, Wednesday, May 17, 1837.

New York Anniversaries.

These interesting scenes, of which we have this week given an account, as far as our limits will allow, have passed away with full houses and great interest, notwithstanding the excitement of the times. At nearly all the meetings, the great Broadway Tabernacle was thronged with attentive hearers.

One important means of interest, however, was wanting,—there was no foreigner or returned missionary present.

On Monday evening, the annual meeting of the *Seamen's Friend Society* was held, a much fuller meeting than ever attended on a similar occasion, as usually but few visiters arrive in season for the meeting. We have given an abstract of the report on our last page, which shows that there is altogether too little effort and prayer for seamen. In no cause, we hesitate not to say, can do so much good at so little expense. A report of the speeches we give on the second page, from the Evangelist. The remarks of Mr. Ladd are to the point, as well as entertaining. He speaks from experience. The subject on which Mr. Ladd speaks is one of much importance, and his speech will be read with deep emotion. It is second in interest to none which we have read.

On Tuesday M, the meeting of the *Am. Anti Slavery Society* took place. A short abstract of the report, and some account of the meeting will be found in the preceding columns. The remarks of Mr. Birney which we copy from the Evangelist on colonization and gradual and immediate emancipation, we commend particularly to such as are hesitating about joining the anti-slavery ranks.— The speech of Rev. Mr. Gardner was one of thrilling interest, which we may hereafter transfer to our columns. The annunciation at the close of the meeting, that EDWARD C. DELAVAN, the great temperance reformer, had that day given in his name as a member of the Anti-Slavery Society, was received with eclat.

On Tuesday Afternoon, *Sunday School* meetings were held in nine different churches, at which above eighty schools connected with the New York Union, attended. The exercises were under the charge of the pastors of the churches where they assembled, and conducted by the clergymen connected with the schools. After the services, the schools walked in procession through the streets. In the evening the union held a meeting at the Tabernacle. Remarks were made by Rev. Dr. Ferris of Albany, Rev. Mr. Dowling, Baptist, Mr. Hall one of the secretaries of the Am. Un., and Rev. Drs. De Witt and Skinner. On Tuesday evening, the *Marine Bible* Society held its annual meeting.

On Tuesday evening, also, the *American Temperance Union* held its first anniversary of which we have given a report in the preceding columns. The great principle of tee-totalism was fully carried out.

On Wednesday morning, the *Tract Society* held its annual meeting, of which we have given the annual report on our first page. It is full of interest. The meeting was characterized as a matter of fact one. We give a sample in Dr. McAuley's remarks. We shall give further reports of the speeches hereafter.

In the afternoon, the *Young Men's Anti-Slavery* society held a meeting in the third free church. Speakers, Alvan Stewart, Esq. of Utica, Rev. Beriah Greene, John W. Browne, Esq., of Lynn, Mr. Birney and Mr. Burleigh.

The *American Moral Reform* society held their annual meeting this same afternoon at the Tabernacle, of which we give an account in the preceding columns.

In the evening, the *N. Y. Colonization* Society held a meeting, in the brick church. Among the speakers were Rev. Mr. Hunt the temperance agent, Rev. Dr. Carroll, and Mr. Runnels of Pa. We do not hear that any dough-faced New-Englander took part in the meeting.

The *American Home Missionary* Society also held their meeting this evening. Speakers, Rev. Messrs. Albert Barnes, F. W. Graves, of Alton, Ill. A. D. Eddy, and Mr. Patton. We shall give reports next week.

On Thursday Morning, the *American Bible* Society, the oldest of the fraternity of national benevolent institutions, held its 31st annual meeting. The report, so far as it regards funds, was not very encouraging. We shall hereafter give extracts. The speakers were Hon. C. L. Hardenburgh, of N. J., Rev. Thomas Curtis, an English Baptist from Bangor, Me.; Rev. Messrs. G. W. Ridgeley, Pa., John Wayland, Salem, Pres. Carroll, Va., Pres, Fisk, and Wm. Adams of New York.

Afternoon, *American Peace* society. See a sketch below.

Evening, *City Temperance* society, and *Presbyterian Education* society, which are of little interest to our readers.

Friday morning, the *American Board* held a meeting at the Tabernacle. In the evening, the New York *Academy of Sacred Music*, with which Mr. Hastings is connected, held a meeting, at which there were rehearsals and addresses.

We have made out, thus far, our accounts of the meetings from the Evangelist, Observer and Journal of Commerce. We are unable to give particular acknowledgments as we made extracts of the same meeting, and of the same speech from different papers.

American Peace Society.

New York, May 11 1837.

MR. EDITOR.—I have just returned from the ninth anniversary of the American Peace Society; and as your readers may like to hear of it before the regular report of its proceedings shall reach you, I will give you a few items.

It was held at three o'clock this afternoon, in the Baptist church in Nassau street. S. V. S. WILDER, Esq. presided; the meeting was opened with prayer by the Rev. Dr. YOUNG of this city. Mr. LADD read the annual report of the directors. The lower part of the house, though the hour was the worst and the only one possible, was well filled; and the audience listened with much apparent interest.

The report, though brief, gave a cheering view of the progress made during the year. More has been done the past year than any previous year of the society's operations. More lecturers have been employed, more funds raised, and a far greater number of peace publications put into circulation. More tracts, in particular, have been issued the past year than had been in *all* the eight preceding years, and Mr. Ladd truly and forcibly said, that once we had no readers for our tracts, and now we have no tracts for our readers. Nor was another remark in the report less true, that in no cause of benevolence or reform had so much been accomplished with such slender means.

After the report was read, five resolutions all pertinent and practical, were offered and sustained by Rev. Messrs. Eddy and Cheever of Newark, N. J., Beckwith and Fowler of Mass., Cleveland of Detroit, and Hunt the temperance lecturer of Philadelphia, Dr. Thomas Cock of this city, Rev. Dr. Emerson of Salem Mass, and Mr. Burleigh of Plainfield, Conn. All these gentlemen, except Drs. Cock and Emerson, made remarks on the resolutions which they moved or seconded.

These resolutions you will ere long receive and I hope some of the addresses; for they were more to the point, and more in the right spirit than any thing I have ever heard at an anniversary of this society. I think I never attended any peace-meeting that was so interesting; and I have heard better judges than myself speak of it as thrilling.

The society has taken two steps of decisive importance in altering the constitution to the principle, "THAT ALL WAR IS CONTRARY TO THE SPIRIT OF THE GOSPEL," and in removing the seat of its operations to Boston. Mr. Wilder was chosen president of the society; but he very positively declined, saying that no man in America would accept that office so long as William Ladd is alive, and moved to substitute that name so justly dear to the cause of peace Mr. Ladd consented to let the appointment stand, for the purpose of organizing the society, but distinctly announced his determination of resigning the office as soon as the Board of directors could hold a meeting in Boston to accept the resignation and select another man. The Rev. Geo. C. Beckwith was chosen corresponding secretary, and an executive committee in Boston and vicinity, of men who will probably take hold of the cause with strong hands and willing hearts.

The Advocate of Peace, the periodical of the society, will hereafter be published in Boston under the direction of the executive committee; and the next anniversary is to be held in your city where the first effectual blow was struck in this cause more than twenty years ago by the now aged and venerable Dr. Worcester. Yours, C.

NEWCOMB'S FIRST QUESTION BOOK, we gave a highly favorable notice of this work a few weeks since, but a friend has pointed out to us a serious defect. He is a teacher in a Sabbath school in this city where no regard is paid to denomination, and in which there are Baptist teachers. The lesson is, "Jesus loves to have little children come to him." Mark, x. 13—16. The objectionable question is,—"How do you suppose Christ feels now, when his ministers will not let parents bring their little children, to be baptized in the name of the Savior." Now, though we are in favor of infant baptism, yet we think this question quite out of place, besides being a hindrance to the introduction of the book into Baptist schools, and promiscuous schools, such as all local schools in the outskirts of our cities and in factory-villages must be.

In the first place, the question assumes that the only way for parents to bring their chidren to Christ is by baptism. Now we suppose our Baptist brethren bring their children to Christ and consecrate them to his service, as much as any other denomination. Christ, and so far as we know John the Baptist and the apostles never baptized little children on their being brought or consecrated to Christ.

In the second place, we have no command of our Savior, or the sacred writers of the New Testament, requiring the baptism of little children as a rite of consecration to his service. Consequently the only obligation to this rite is the custom handed down from the early Christians.

In the third place, the subject of baptism was not in the Savior's mind when he gave directions respecting children coming to him, and consequently we, in giving instruction, should keep before the mind the great object of our Savior, and not touch on the disputed point of baptism.

We hope the society will omit these objectionable questions, in another edition of the book, as they cannot but see the impropriety of its remaining.

THE MUSICAL MAGAZINE, edited by Thomas Hastings of New York, has been discontinued for want of patronage.

Prejudice against Color.

Men should be treated according to their deserts, or at least no worse than they deserve, be their birth, outward condition or color what it may. We copy the following from a New York paper.

'I have just been informed by the Rev. Peter Williams, rector of St. Philip's church in New York, that James McCune Smith, the young man of color who was refused admission to our American colleges a few years since, and thus forced to expatriate himself temporarily to acquire an education, has recently finished his studies at the university of Glasgow with great honour to himself. After completing his college course, he attended the regular courses of medical lectures, and acquired in that department so high a reputation, that he was appointed physician to the celebrated Lock Hospital, in which situation he has been for a number of months. Dr. Smith expects to return to his native city, New York, before the close of this year. It remains to be seen, what respect will be shown to his accomplished education, professional skill, and rare and abundant acquisitions.'

ANTI-SLAVERY MEETINGS.—The Anti-slavery Society of the South Division of Worcester County, held a meeting in Worcester on the 27th ult., for the purpose of choosing delegates to attend the convention to be holden in New York next week. In the afternoon and evening, and on the evening of the next day, lectures on anti-slavery were delivered at the Methodist church, by Asa Rand of Boston, and Alanson St. Clair, pastor of the Unitarian church in West Boylston, to respectable and attentive audiences. The Methodist Society are entitled to the sincere thanks of every friend of civil liberty, for opening their neat and commodious house to the public on this occasion. At the last meeting of the kind in this town, a presiding elder of the Methodist church was rudely assaulted while addressing the people, and the meeting was violently broken up. The civil authorities looked quietly on, the public prosecutor took no steps to vindicate the violated majesty of the laws, the disturbers of the public peace went unpunished, and, from that time, a fear of similar outrage has closed the doors of every place in the village, suitable for such purposes, against any meeting of the kind. The Methodists have now a house of their own, and in opening it on the occasion under notice, they have evinced, not merely moral courage, but a knowledge of their rights and a determination to maintain them. They have shown that, however others may submit to be deprived by violence of the right of free discussion, they will sanction no such usurpation, knowing that he who tamely submits to the wresting of his rights from him, is already a slave.—*Spy.*

"THE PRINTER'S SABBATH."—The proprietors of the Globe establishment intend, for the future, to make the Sabbath a day of rest to all engaged in the publication of their paper. In common with all the city papers, the Globe has hitherto been printed on the night before its appearance. Of course, the work on the Monday morning's paper is always executed on the preceding Sunday. This has ever been exceedingly disagreeable to all connected with the establishment, and is not excusable on the plea of necessity. By printing each paper on the night of the day on which it bears date, the whole wrong is remedied; but it has heretofore been the practice with us, as it is with the publishers of the National Intelligencer and others, to print one day and date the next. Thus Tuesday's paper is printed on Monday night, Wednesday's on Tuesday night, and so on; Saturday's being printed on Friday night, and Monday's on Sunday night—and in this way the Jewish, instead of the Christian Sabbath, has become the *Printer's* Sabbath. We shall hereafter give our paper its proper date, and join our countrymen in keeping the day of rest recognized by our institutions.—*Washington Globe.*

Rev. Samuel Fuller, Jr., of Litchfield, Conn. has been chosen rector of the Episcopal church in Andover, and has accepted the call. We also learn, from the same source, that many of the most respectable inhabitants of Andover have conformed to the Episcopal church. The Rev. Mr. Stone, of Boston, has officiated there several times recently, and when there, addressed one of the largest audiences in the place.—*Chron. of the Church.*

The receipts of the London Wesleyan Missionary Society during the year 1836 amounted to 75,527*l.* equal to $335,338.

NEWS OF THE DAY

NEW YORK MERCHANTS.—The following are the resolutions passed at the New York meeting of merchants, after hearing the report of the committee to wait on president Van Buren, who in his answer to their requests, gave them little satisfaction. Business has been overdone in this country, but when the balance is restored, such imaginary causes of distress will vanish.

Resolved, That a strict construction of the act of 1820, the only act which could have been referred to in the president's answer was unknown during the administrations of Mr. Monroe and Mr. Adams, and to Gen Jackson during the first seven years of his administration: that the necessity for such construction is not assigned in the specie circular as one of the reasons for issuing it, and we consider the distinctions made by the president between the notes of solvent banks and specie, designating the former as credit, to be erroneous, and at variance with the true interests of the country.

Resolved, That we dwell with satisfaction upon the fact mentioned by the president, that several of the states have not yet chosen representatives, and we trust that a protecting Providence will direct the people of those states to a choice of representatives who have wisdom to perceive, and virtue to pursue the best interests of the country.

Resolved, That we yield our hearty assent to the preamble of the act incorporating the first bank of the United States, which declares such an institution to be "conducive to the successful conducting of the national finances, and productive of considerable advantages to trade and industry in general."

Resolved, That the interests of the capitalists, merchants, manufacturers, mechanics and industrious classes, are dependent upon each other, and any measure of the government which prostrate the active business men of the community, will also deprive honest industry of its reward, and we call upon all our fellow citizens to unite with us in removing from power those who persist in a system that is destroying the prosperity of our country.

Resolved, That the chief cause of the existing distress are the defeat of Mr. Clay's land bill, the removal of the public deposites, the refusal to recharter the bank of the United States, and the issuing of the specie circular. The land bill was passed by the people's representatives, and vetoed by the president. The bill rechartering the bank was passed by the people's representatives, and vetoed by the president. The people's representatives declared by a solemn resolution, that the public deposites were safe in the United States bank; within a few weeks thereafter, the president removed the public deposites. The people's representatives passed a bill rescinding the specie circular; the president destroyed it by omitting to return it within the limited period—and in the answer to our address. President Van Buren declares that the specie circular was issued by his predecessor, omitting all notice of the secretary of the treasury, who is amenable directly to Congress, and charged by the act creating his department with the superintendence of the Finances, and who signed the order. Therefore

Resolved, That all these circumstances indicate an infusion of monarchial principles into our system, which demands the prompt and regular action of every patriot.

CANAL OPERATIONS.—The Miner's Journal of April 29 says: A numerous and respectable meeting of Coal operators was held this day at the Pennsylvania Hall. The meeting was called for the purpose of taking into consideration the state of the Coal Trade. The embarrassments of the commercial community abroad, have reached our region and produced their natural consequences. A general curtailment of coal operations has taken place—many of the largest mining establishments have discharged all their men, except a sufficient number to keep their mines in order. Others have greatly reduced the number in their employ. It is supposed that the number of miners and laborers thrown out of employment this day, independent of those employed in hauling coal, will not fall short of 500 men. The immediate cause of this suspension of operations is to be found in the fact that contractors for coal in the Atlantic cities have directed shipments to cease, inasmuch as they are unable to effect sales, and consequently unable to meet the drafts drawn on them by coal shippers, except at long dates; and our banks refuse to discount such paper. We hazard nothing in predicting that unless measures are taken abroad to receive the coal already mined, a total suspension of all coal operations must take place in his region.

SPECIE.—The barque Valparaiso, Capt. Engles, from Valparaiso, which place he left on the 16th of February has arrived in Philadelphia. She brings a valuable assorted cargo, besides upwards of $200,000 in gold and silver.

NATIONAL BANK.—At a meeting of the N. Y. Board of Trade, the following resolutions were unanimously adopted, and ordered to be published.

Resolved, That as members of the Board of Trade we deeply feel and regret the embarrassments and derangement in which the exchanges, the currency and the whole business system are at present involved, which have resulted in the suspension of specie payments in this city—and that we are confirmed in our opinion that the establishment of a NATIONAL BANK is the only permanent and effectual remedy.

Resolved, That we will do all in our power by mutual aid and forbearance, to public confidence and credit in this city and throughout the country.

Resolved, That in the opinion of this Board, the banks in this city will be abundantly able to meet all their liabilities, and that so long as they continue to receive each others bills, they will be a safe and convenient circulating medium, and we will take them in payment for goods and for debts due to us, and recommend others to do the same.

NEW PRINTING PRESS. One of our most ingenious and worthy mechanics, Mr. Thomas Trench, has invented a new printing press, which will eclipse every thing of the kind heretofore put in operation. It is intended for stereotype plates, and will work off fifty reams of paper of mammoth size, per day. It is intended to be attached to paper mills, and will print as fast as any mill can manufacture the paper. The register, by a simple regulation, can easily be changed and made perfect. We have now a sheet in our office, worked on this new press, twenty six feet long, printed on both sides at a time, in a quarter of a minute. The sheet contains two books of 160 pages each. The cost of a first rate press on this principle, will not exceed $1000.

ENCOURAGING FACT.—It appears from the treasury statement, that the revenue of the gov. during the 1st quarter of the present year, exceeded the expenditures by only $1,35[illegible],594: and that during the last month, April, the expenditures actually exceed the receipts. Any thing but a large surplus revenue, to be kicked about like a foot-ball from one bank to another, disordering the exchanges, diminishing the amount of money in circulation, and creating quarrels and collisions among the people. We regard the surplus revenue as a very efficient cause of the troubles through which we are passing

MICHIGAN. There are twenty-one news papers now published within the limits of the new state of Michigan---of which eighteen are published weekly, two twice a week, and one daily. The three last named are published in Detroit, the capital.

The extensive paper manufactory of Peabody, Daniell & Co. was destroyed by fire on the morning of the 17th ult. Loss $20,000; insured at the N. H. Mutual office for 8,000.

BANGOR. A census has just been taken of Bangor, and the population amounts to 9201—making an increase of 1654, since the last census in May 1835. The Whig says, that owing to the want of employment for mechanics in our large towns, the population has diminished since last year, and that had the census then been taken, it would doubtless have exceeded 10,000. In 1820, the number was 1221—in 1830, 2868—in 1835, 7548.

WINE.—Some idea of the quantity of wine drank at the public hotels may be learned from a confession lately made by the bar keeper of the Astor House in New York, that the charges for wine drank there averaged $200 a day the year round.

It appears, from official returns, that in one week, from March 23 to 30th, 75,755 passengers were conveyed on the London and Greenwich railroad, without the slightest accident, and that 13,514 went by the foot path.

PAPER VENEERING.—We yesterday examined an elegant piece of furniture, veneered with marble paper, in imitation of rose-wood. The imitation was so perfect, and the veneering so exact, that an experienced painter was unable to discover that it was not grained with paint, though he considered it almost impossible to shade and blend colors in such a beautiful manner. The paper was from the manufactory of Messrs. S. C. & E. Mann, of this town. They have brought the manufactory of colored paper to a higher state of perfection than any other establishment in the U. States. The plan of veneering furniture we think will prove a very useful improvement. It combines three very desirable qualities—elegance, durability and cheapness. A common pine table can be covered in imitation of rose-wood for $1 50, in a style that would defy the most skilful painter in the world to equal. It is the opinion of cabinet makers that it will wear much longer than common veneering.—*Ded. Pat.*

RED RIVER RAFT.—This obstruction has been opened for a distance of 150 miles, and at a cost of $150,000. Only nine miles remain. A steamboat is to pass up and down for some years to prevent accumulation. The superintendent proposes a canal of 190 yards through a point of land, by which the navigation will be shortened seven miles, and the removal of the raft will extend the navigation for steamboats, from its lower end to Fort Towson, 720 miles.

SLAVE TRADE.—The Liberia Herald for January says, "We have learned that great calculations are already making by slavers on the coast, on the increased demand and advanced price for slaves, which it is confidently anticipated will take place on the erection of Texas into an independent government. It has been rumored that offers have been made by a commercial house in New Orleans to a slaver on the coast, for a certain number of slaves to be delivered in a specified period and the only circumstance which prevented the consummation of the bargain, was, that the slaver refused to be responsible for the slaves after they should be put on board. These facts we think are important to be known, as the Christian and philanthropic world may learn from them what they are upholding when they are defending Texas

Intelligence lately received from the Captain of an English merchantman, gives sixty-three slave vessels lying at one time at Loango waiting for cargoes.'

SMALL BILLS.—Councils last evening passed an ordinance to issue bills to the amount of $130,000, of small denominations; such as 25 cents, 50 cents, 75 cents, 1, 3, 7 and 9 dollars. This will furnish our citizens with the needful change for marketing, &c. Again we say, let no man take a "shin plaster," issued by an individual. There is no necessity for individuals to issue their notes for the sake of change, and they should not be countenanced in doing it.—*Phil. Gaz.*

THE BANKS.—Last week the New York banks suspended specie payments; which has been followed by most of the banks in the northern and middle states. Such a precedent is extremely dangerous to the community as it affords facilities for banks in failing circumstances, or disposed to be dishonest, to carry on their fraudulent operations, to an unlimited extent. There is great excitement in this city. Yesterday orders came for a discontinuance of the credit system at the post office, and requiring that all postage be paid in specie. It is now impossible to get a bank note exchanged for small change, and specie is rapidly withdrawing from circulation. Retailers are beginning to issue small notes for change. Orders have also been received to have the bonds at the custom house paid in specie. There is, while we are writing, a great meeting at Faneuil Hall, to consider what shall be done. The United States government, and the state banks are in direct issue. What the result will be, time only can show. In the mean time, *we are receiving almost no money.*

ERIE RAIL-ROAD.—Orders were received here the latter part of last week, from head quarters at New York, says the Fredonia Courier of April 19th for the suspension of all operations upon this great work for the present. Accordingly all the field hands, or those engaged in assisting the principal engineers, were mustered, paid off and discharged. No reasons are made public for this step, but it is generally attributed to the severe pressure in the money market.

CANAL TOLLS.—The amount of canal tolls received at the collector's office in Albany on Saturday last, the third day of navigation, was $5461 23 and the number of boats cleared was 54. The account for the three first days of navigation for the last four years, stands as follows:

	Boats.	Total Receipts.
1834	80	5097 23
1835	83	7056 44
1836	57	5800 40
1837	440	14,888 70

Wm. B G. Taylor, formerly of the United States navy, and recently attached to the Custom House at New Orleans, has been appointed Commodore of the Texian Navy.

REMEDY AGAINST ANTS.—Accident has furnished an excellent recipe for destroying ants. A merchant whose ware houses were infested by these destructive insects, remarked on a sudden that they had deserted one particular room; and observation having convinced him that the circumstance was caused by a barrel of fish oil, which had been placed there, he tried the experiment of placing some of the oil round the plants in his garden, where he found it produced the effect of driving the ants from the place in a few hours.

SILK.—The Delaware Silk company is now earnestly engaged in promoting the objects of its institution. Mulbury trees of two years age are planting, and it is expected that about 15,000 of this description will be in the ground by the end of this week. A careful and experienced individual has been engaged to superintend the management of the silk farm in Brandywine Hundred. In a word, says the Delaware State Journal, it is the determination of the enterprising and intelligent managers of the company, that no effort shall be wanting on their part to make this little state of Delaware, a great silk district.

Joshua Bates is called the best merchant in London. He went out a poor young man in the employ of the late William Gray of Salem, and is now a leading partner in the great house of Barings.

SELLING LIQUOR ON SUNDAY.—The new license law went into affect on the 20th of May. It provides that no licensed inholders, or any other person shall sell any intoxicating liquor on Sunday, on pain of forfeiting twenty dollars for the first offence, twenty dollars and his license for the second offence, and twenty dollars and imprisonment in the common jail for a time not exceeding ninety days for the third offence.

H C. Jewett presents his thanks to the friend who has kindly furnished him with the N. E. Spectator for one year. May that friend live to see the world purified from its many and great abominations, and enjoy the happiness of having aimed to elevate the condition of his fellowmen, that they may reflect the image of God.

Winslow, Me., April 21, 1837.

The subscriber wishes to acknowledge the payment of fifty dollars from individuals in his society, to constitute him a member of the Foreign Mission Society. May those with other similar tokens of kindness from the same source, bestowed on one so unworthy, serve to make him more faithful in the work of saving souls, and bring blessings upon those who contribute of their substance to appease the Macedonian cry, "Come over and help us."

SIDNEY HOLMAN.

Killingly, Ct., March 10, 1837.

NOTICES.

Persons having monies for the American Peace Society are requested to transmit them to Whipple and Damrell, 9 Cornhill, Boston, or to the subscriber at Lowell, as soon as convenient.

G. C. BECKWITH.
Cor. Sec. A. P. S.

WESTMINSTER ACADEMY.

THE summer term in this Institution will commence on Wednesday, the 31st of May, and continue eleven weeks. The trustees feel a satisfaction in announcing to the public, that Mr. James T. McCollom is engaged as principal, whose high reputation as a teacher affords the fullest assurance that the school will be worthy of extensive patronage. A preceptress and other assistants will be obtained, should the number of scholars be such as to require their services.

Tuition in English branches $3,50 and in Latin and Greek $4,00 per quarter.

Board may be obtained in good families, on reasonable terms.

In behalf of the trustees, CYRUS MANN, *Sec'y.*

May 8, 1837.

MEMOIRS OF PIOUS WOMEN.

INCLUDING the Memoir of Miss Ann Bacon, Mrs. Cooper, and Mrs. Davis Just published by the American S. S. Union, and sold at their Depository, No 22 Court street. may 17.

Payments received

For two weeks ending May 9.

Acton—S Hayward march 16 '38

Boston—E Field, jan 1 '38; C Chipman, may 16 '37; J Robbins, (extra) J Bessom, A Ordway, J Hayes, R Parsons, each may 8 '38; G M Rogers $2,50; M J Hooper, for Sailor's [illegible], jan 1 '38; J Howe march 16 '38; W Bailey may 1 '38; H Willson nov 8 '37; J Mathews jan 1 '38 and 1,25 extra.

Concord, N. H.—Rev N Bouton, april 16 '38.

Jaffrey, N. H.—Rev G Lyman jan 1 '38

Millbury—A Holman apr 16 '37.

Reading—D Temple may 1 '37.

Westminster—H Willson may 1 '37.

POETRY.

For the New-England Spectator.

Passing Away.

The smiles that clothe the happy brow,
The joy that sparkles in thine eye,
The tender friends who love thee know,
Will very soon have passed away.

The pleasant fields, the sunny skies,
The birds that carol in the spring,
The friend who all thy want supplies
And all thy little comforts bring;

The sun, the moon, the stars on high,
The clouds that sleep in beds of gold,
Must pass away, and thou must die;
Thy days, frail one, must soon be told.

Then make, O make thy calling sure,
Before thy span of life is past,
Lest thou the frown of God endure,
Where all his enemies are cast.

For the New England Spectator.

Heaven.

There is a home of love
Beyond the spangled sky;
I hope to reach this world above,
When I am called to die.

There Jesus ever lives;
He pleads for sinners there,
And to his arms of love receives
The children of his care.

O, when this life is o'er,
Its trials, cares, and pains,
Send angel spirits, Lord, to bear
My soul where Jesus reigns.

American Seamen's Friend Society.

The ninth annual meeting of this society was held on Monday evening in the Broadway Tabernacle,—James Boorman in the chair. The meeting was opened with prayer by Rev. Mr. Adams, of New York. An abstract of the treasurers report was read by John Wheelwright and of the managers report by the corresponding secretary, Rev. Mr. Greenleaf.

The meeting was addressed by Mr. Ladd of Maine, and by Rev. Messrs Lord and Rogers of Boston, in support of the following resolutions:

Resolved, That the position and character of seamen demand a larger share of the attention of the church, in her efforts for the conversion of the world.

Whereas, In the progress of the efforts for the improvement of seamen, it has become sufficiently obvious, that the present system of sailor boarding houses is equally opposed to the interests of commerce and religion; and whereas the benefits which have resulted from the establishment of temperance boarding houses for seamen, warrant the anticipation of great good from the increase of their numbers and extension of their influence, therefore

Resolved, That it is the interest of the merchant and the duty of the friends of seamen to secure for their own and foreign ports a home, where they may be separated from the influence of vice and brought under the power of the gospel.

Resolved, That in order to raise the character of seamen we should teach them to respect themselves; and we should use more moral power and less physical force in the government of them than we have done hitherto.

FOREIGN OPERATIONS
Abstract of the report.

CANTON. Rev. J. W. Newton, chaplain.—It will be recollected that Canton was the first foreign port in which a chaplain of the society displayed a Bethel flag, and preached beneath it "the unsearchable riches of Christ." Several changes have taken place at that port. Rev. David Abeel was the first caplain there, spending one season only at the place. Rev. Edwin Stevens was sent out in the year 1832, with an understanding that he should be released in three years if he requested it, in order to enter the service of the American Board as a missionary in China. This he has now done, closing up his account with the Seamen's Friend society about one year ago, yet kindly supplying the ship anchorage at Whampoa with his services on the Sabbath, as before, and will probably continue this until his successor shall arrive. The Rev. J. W. Newton, of Norwich, Conn. is engaged for this purpose. He has obtained his dismission from his people, and is about to embark for China.

HONOLULU. Rev. Eli N. Sawtell, chaplain.—After the experience of four years, there is increased reason for believing that this post, as one for benefiting the sailors engaged in the whale fishery, was well chosen. From the annual report of Mr. Diell, for the year 1835, we learn that the arrivals at Honolulu for a year, were 80 sail of ships and barques, 21 brigs, and 8 smaller vessels. Of these vessels the greater part were engaged in the whale fishery, carrying of course large crews, so that the whole number of seamen at that port could not have been less than 3000. With many of these the chaplain had opportunity of personal intercourse. A large proportion of them might have heard the gospel at the chapel; while they all could enjoy the advantages of the reading room. The parents and friends of those who visit the Pacific in the whale ships cannot but feel a deep interest in this establishment.

HAVRE. Rev. Eli N. Sawtell, chaplain.—This is the fifth year a chaplain has been supported at Havre, at much expense, and through many discouragements but much good seed has been sown, and though perhaps sown weeping it has not been lost, for we have no reason to hope it is springing up, and those dear brethren who have sown in tears, and he who is now reaping, may yet have occasion to rejoice together. The chapel began to be thronged with hearers soon after the commencement of Mr. Sawtell's ministry in August last. A larger and more convenient place of worship has been provided, and frequent hopeful conversions among seamen and others have taken place. The health of Mr. Sawtell, once feeble, is now very good, and most evidently God is setting his seal to his ministry.

MARSEILLES. Rev. David D. F. Ely, chaplain.—Mr. Ely arrived at Marseilles on the 21st of August last. His proposal to open a chapel for sailors was well received. Liberty to proceed was readily granted by the civil authorities, and pecuniary aid was freely given by the English and American consuls, by merchants, shipmasters and others, to an amount very nearly sufficient to cover the expense of fitting a room. About the middle of December the chapel was prepared and occupied. The number of hearers thus far is small, yet on the whole the beginning is hopeful. Mr. Ely labors much at the hospital, to which he has free access. Marseilles presents a most encouraging field for the operation of Christian philanthropy, in almost every department, and it is to be hoped the ground will soon be occupied.

RIO JANEIRO. Rev. O. M. Johnson, chaplain.—Mr. Johnson commenced his work at Rio more than a year since, and after spending about three months there in making arrangements, and preaching on ship board as he had opportunity, he returned to the United States, and sailed again for Rio with his wife on the 15th of December last. Rio presents a wide field for usefulness, but in some respects of difficult cultivation.

The foreign vessels lie at one anchorage when discharging, and at another when receiving their cargoes; the custom house regulations are very strict, and the penalty very severe, and hence a service on board vessels is attended with difficulty, and probably not much less can be effected until a floating vessel can be provided.

CRONSTADT. Rev. John C. Webster, chaplain.—This place, which is the grand port of St. Petersburgh, in Russia, has been repeatedly urged upon the notice of this society by the Rev. Mr. Knill, formerly of St. Petersburgh, and by the executive board of the British and Foreign Sailor's Society in London. It is an important port. More that 1100 vessels, including 57 American, were at Croustadt last year. It is also the chief rendezvous of the Russian navy. Mr. Webster has recently received ordination, and is about to embark for that port.

NEW ORLEANS. Rev. Harman Loomis, chaplain.—This we rank among the foreign ports, though within the limits of the United States. The old mariner's church at New Orleans having been removed by order of the government, it seemed necessary to begin at the foundation. Mr. Loomis was sent to New Orleans in January last, and commenced his labors by renting a room, conveniently situated, fitting it up in an economical manner, and there preaching the gospel to such as might assemble. A Port Society has recently been formed at New Orleans, and arrangements are making to build a mariners' church.

BATAVIA, SINGAPORE, and LAHAINA.—At each of these places the resident American missionaries have been engaged to perform such services for seamen as they consistently can.

CALCUTTA. The Rev. Mr. Sutton, the Baptist missionary to Orissa, was appointed as our chaplain at Calcutta, and received a similar appointment from the Bethel committee there; but he found it necessary to decline. Another appointment will probably be made there by the Calcutta Bethel Society; and the American Seamen's Friend Society stand pledged to pay a proportion of the expense.

DOMESTIC LABORS.

PUBLICATIONS.—The Sailor's Magazine in an edition 3,500 copies, is published and distributed monthly; two editions of the Sailor's Hymn Book and Devotional Assistant have also been published. Aided by the New York State Temperance Society, 100,000 copies of a Temperance Almanac, adapted to sailors, have been put in circulation. Aided by the American Tract Society, 59 large vessels have been furnished with a permanent library of useful books, of about 60 volumes each, arranged in a neat case, and put up in the forecastle. Our foreign chaplains have also been furnished with tracts by the Tract Society, while the American Bible Society has furnished them with Bibles.

LOCAL INSTITUTIONS.—At Portland, Salem, Boston, New Bedford, New York, Philadelphia, Baltimore, Charleston, Savannah, and Mobile, there are regular congregations of sailors, with ministers devoted to their instruction; and at Boston, Philadelphia and Baltimore, the ordinances of the gospel have been introduced. At several other places, sailors receive more or less advantage from assembling with mixed congregations, where they are made welcome. In the western country, the cause of the sailors on the lakes, and the boatmen on the rivers and canals, has received a new impulse by the formation of the "American Bethel Society," by a convention held at Buffalo in June last.

OPENINGS FOR ENLARGED EFFORTS.

BORDEAUX, in France, is supposed to offer many facilities for the labors of a seaman's chaplain; and the American Seaman's Friend Society has been addressed in relation to this place, by the secretary of the British and Foreign Sailors' Society, in London, and urged to send a man there.

The port of FLOREANA, in the Gallipagos Islands, is another interesting and important spot. This society has been addressed in relation to Floreana, by Joseph Vilamil, the Spanish governor of the colony, and every possible facility offered to induce the society to station a chaplain there. It is a very convenient port for many whale ships when in want of fresh provisions, and from January, 1835, to June 1836, no less than 102 large ships touched there to obtain supplies.

CONSTANTINOPLE is another port to which this society has been solicited to direct its attention. The American missionaries there have addressed the society on this subject, urging very strongly its claims, and placing the opportunities for usefulness there in a very encouraging light.

CADIZ, in Spain, is also open for the labors of a seaman's chaplain; and an English Wesleyan missionary has already hoisted the Bethel flag. This society has been addressed in regard to Cadiz, by the Rev. Mr. Rule, of Gibraltar, and urged to take measures for sustaining a chaplain at that port.

We might enlarge greatly on the openings thus presented, in almost every quarter of the globe, where no serious obstacles are found, and where the voice of God's providence seems to be saying, "Enter ye in." But we forbear. Our means are limited, and our way, for the present at least, is hedged up, as will fully appear under the last general topic, viz:

IV. THE STATE OF THE FUNDS.

At the last annual settlement there was a balance due to the treasury of $193 61.—During the year the total amount of receipts from every source has been $10,561 66, while the disbursements within the same period have amounted to $14,997 24, showing a balance against the society, on the current account, and now due to the treasurer, of $4,435 58. It should, however, be known that $1,805 98 of the balance thus appearing against the society, was a debt contracted in the year 1832, when Mr. Diell embarked for the Sandwich Islands, the payment of which has now been called for. The society are under great obligations to their treasurer, for the generous manner in which he has met the demands against them, when there was not a dollar in the treasury; and there can be but one opinion respecting the duty of every friend to the cause at this crisis.—This load of debt must be removed without delay, and the means afforded to sustain the present operations of the society, or these operations must stop. Unless something effectual is done, and done speedily too, the executive committee will not feel authorized to proceed a single step farther in enlarging their operations, but will rather consider it an imperative duty to close the chapels at some of those stations where it will be productive of the least evil, and thus curtail their expenses, until they can be brought within the limits of the amount which Christian charity places at their disposal. Will the friends of seamen in our land advise to this course? Must we relinquish these efforts, and give over the sailor a prey to every destroyer, as he has been aforetime? We leave the question on the conscience of every man, to answer it as he will wish to have done when this world shall have passed away, and eternity shall open.

A COLORED SELF-TAUGHT MAN.

Rev. Dr. Cooley of Granville, Mass. has prepared and published some very interesting sketches of the life and character of a colored clergyman, who was, for many years, minister of large and respectable congregations of people almost exclusively white. The biographer was long and intimately acquainted with the subject of his sketches, and has exhibited good judgment in the selection and arrangement of his materials, and with his own interspersed remarks. Rev. Dr Sprague of Albany has prefixed some appropriate introductory observations.

Lemuel Haynes was born at West Hartford, Conn. July 18, 1753. His father was of unmingled African extraction, his mother a white woman of respectable ancestry. Haynes bore the name of neither father nor mother, but probably of the man under whose roof he received his birth. When five months old, he was bound as a servant to Dea. David Rose of Granville, Mass. till he was twenty-one years of age. He was treated with singular affection by his master and mistress, and carefully instructed in the principles of the Christian religion. As a servant boy, Haynes was strictly faithful. At length, he discovered such prudence in the management of his master's business, that the superintendence of it was almost wholly committed to him. The remark has been a thousand times repeated, that 'Lemuel Haynes got his education in the chimney corner.' This is literally true. While his comrades were sporting in the streets and even round the door, you might see him on his block with his book in his hand. Evening after evening, he plied his studies by fire-light, having laid in a store of pine knots for the purpose.

Here he almost literally devoured his spelling-book and psalter. He could refer with nearly infallible accuracy to the book, chapter and verse of the Bible where most of the texts bearing on the essential doctrines of the gospel may be found. He could repeat large portions of Young's Night Thoughts, and of Watt's Psalms and Hymns. One day, on meeting a schoolmate, he said, 'How do you succeed in your studies?' On hearing the reply, Haynes said, 'I make it a rule to know something more every night than I knew in the morning.'

Haynes early became pious, and joined the Congregational church in Granville, under the charge of the Rev. Mr. Smith. He soon gave decisive evidence of true conversion, and became very useful in the promotion of piety and morality among his friends and neighbors. In 1774, he enlisted as a 'minute man,' in the revolutionary army. Soon after the battle of Lexington, he joined Washington's army at Roxbury. The next year, he was a volunteer in the expedition against Ticonderoga. He then returned to his agricultural labors at Granville. By diligent study in the evenings, and by rising early in the morning, he had made considerable proficiency in theology.

In the family of Deacon Rose, Saturday evening was employed in a religious manner. Occasionally, young Haynes was deputed to read a sermon of Watts, Doddridge, Whitefield or Davies. One evening, being called upon to read, he slipped into the book his own written sermon, and read it to the family. The deacon was greatly delighted with the discourse, and, his eyes being dim, he had no suspicion of any thing having happened out of the ordinary course. He inquired, 'Lemuel, is it Davies's sermon, or Watts's, or Whitefield's?' Hayns blushed, and hesitated, but was obliged to confess the truth, 'It is Lemuel's sermon.' Dr. Cooley has given us this discourse, and it is certainly a sound, and well prepared performance. This incident brought young Haynes very favorably into notice. He had always been regarded as a youth of uncommon purity, amiableness and humility. The parish being destitute of a minister, he was frequently called upon to read approved sermons, and to lead in the devotional exercises. He was soon encouraged to look forward to the Christian ministry. He commenced his studies with the Rev. Daniel Farrand of Canaan, Ct., with whom he acquired a good knowledge of the Latin and English languages, and of the composition of sermons. He thoroughly read the Greek Testament and the Septuagint with the Rev. William Bradford of Wintonbury, Conn. November 20, 1780, he was licensed to preach the gospel, when he was twenty-seven years of age. His first sermon was preached at Wintonbury. He then labored five years in Middle Granville, Mass., with great acceptance. Not a few were savingly benefited through his honored instrumentality.

November 22, 1783, he was married to Miss Elizabeth Babbit, a well educated and pious white lady of Granville, under circumstances which met the unanimous approbation of ministers and others. Nine children survive. All but one are hopefully pious. One son is a farmer, one a physician, and one a lawyer. In Nov. 1785, Mr. Haynes was ordained as an evangelist, in Torrington, Conn., where he continued preaching the gospel about two years. In the spring of 1788, he was ordained to the pastoral office in the west parish of Rutland, Vt. Here he remained greatly useful and honored, till, on account of some political excitement, he was dismissed at his own request, April 19, 1818. A great part of the church at West Rutland were his spiritual children. He had gathered more than three hundred into it, and had seen the parish rise under his influence and labors to a state of great respectability. For the four following years, he labored at the delightful village of Mancester, Vt., the residence of governor Richard Skinner, of Joseph Burr, and other intelligent men. From February, 1822, till his death, 28th of September, 1833, he preached the gospel in Granville, N. Y. His last words were, 'I love my wife, I love my children, but I love my Savior better than all.'

We commend this volume to our readers as one of great interest. No one can read it without advantage. It shows that no circumstances are so depressed and discouraging as to be insuperable to one who has determination, and a spirit of unyielding perseverance. Haynes triumphed over three most formidable obstacles—illegitimacy—color—want of early school instruction. Who then need to be disheartened? He rose to eminence, not by original genius, but by a humble deportment, by indefatigable exertion, and by that blessing of Heaven which is denied to none who ask for it.

Quarterly Register for May.

From the Colored American.

What have Abolitionists done?

It is often triumphantly, and with a sneer of self gratification and affected disdain, by colonization agents, such as the Rev. Governor Pinney, and Robert Findley asked, what have abolitionists ever done for the colored people?

We will here answer the question, and in very few words. They have created a CONSCIENCE on the subject of slavery and prejudice against color, throughout the length and breadth of our land.

1. It pervades the slave-holding region, and restrains the whip. It prevails in the free states and throws open the churches and colleges to colored people, and their youth. It enters the seminaries of learning, and organizes the young men, consecrating them to the interests and improvement of the colored free-man, and the slave.

2. In a word, this conscience has seized fast hold of some thousands of the most devoted colonizationists, and converted them from the error of their way, making them truer patriots, and more holy men.—They now find room for the exercise of more enlarged benevolence at home, and are spending annually, their thousands in building up the waste places of our country, instead of wasting their substance, and gratifying their pride and prejudice, by sending their poor and illiterate brethren to perish on the benighted, pestilential shores of Africa.

3. This conscience has banished Esquire Findley from the city of New York, with all his traps and snares, by which he deceived the unwary. He could not abide its heart-searching influences, its pungent appeals. He had either to go, or become an honest man—he chose the former instead of the latter.

4. It has changed the good Dr. Proudfit, from an agent of the New York Young Men's Colonization society, to an agent of the American Society for the promotion of education in Africa.

5. And finally, they have created an infinite conscience which will never tire, until our whole nation is converted, every slave emancipated, and as freemen, elevated to all the privileges and immunities, religious as well as civil, of our then to be happy republic.

What this conscience has, and will do for the Rev. R. R. Gurley, the interpreter saith not.

Colonizationist, questionest thou any more?

AMERICAN NATIVE TIN AND COPPER.—The Natches (Miss.) Courier of April 3d, says: Tin, which has heretofore been considered a metal not to be found in America, has been discovered in great abundance in Missouri. Near the Charitan river, in that state, lead and iron are said to exist in a pure state. One individual is stated to have melted down 32,000 pounds of copper, from the ore found on the surface of the ground. We hope these statements may prove true. If it will turn out that Missouri, with her iron-mountain and her exhaustless lead ore, and tin and copper to boot, is the richest mineral tract in the world.

A constant drain of specie is going on in Mississippi. Negroes have fallen to $150 to $300, that formerly cost $1200. Every species of produce is a mere drug among the people of that state.

EDWARD JOSSELYN, manufacturer and dealer in Tacks, Brads, Shoe-Nails, & copper tacks, of every description, and of the best quality, wholesale and retail, No. 166, Washington street, over Simpson and Harrington's Crockery store. may 3.

GRAHAM HOUSE,
FOR THE ACCOMMODATION OF PERMANENT AND TRANSIENT BOARDERS, BY
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No. 23, Brattle Street,
(A few rods above the City Tavern,)
BOSTON.
The table supplied from the products of free labor.

THE LITTLE SOLDIER.
A PLEA for peace. "Blessed are the peace makers for they shall be the children of God."
Just published by the Mass. S. S. Society 13 Cornhill.
C. C. DEAN, Agent

BUSH'S SCRIPTURE ILLUSTRATIONS.—The following testimonial we have the pleasure of presenting:—
"I have examined the Illustrations of the scriptures, edited by Rev Prof. Bush, with some care. It being published by the same company from whose press the Comprehensive Commentary is issued, and being intended by them for a companion to that work. I have had it before me in my labors as the editor of the Commentary, and have made frequent reference to it in the latter volume for the illustration of many passages where the limits of the Commentary would not admit of a long quotation. I regard it as a valuable help in the department which it fills, to every reader, whether general or critical, in understanding many portions of the Bible, and should be gratified to have it stand side by side with the Commentary in the library of every subscriber for the latter." WM. JENKS.
Boston, April 15, 1837.

CUSTOMS AND MANNERS of the BEDOUIN ARABS; designed especially to illustrate the early Scripture history.
"The sacred historian of the children of israel will never be thoroughly understood so long as we are not minutely acquainted with every thing relating to the Bedouin Arabs, and the country in which they move and pasture." *Burckhard.*
18 mo. 160 pages, price 27 cts. Published by the American S. S. Union and for sale at their Depository No. 22 Court st. April 19th.

THE SCHOOL OF GOOD MANNERS;
COMPOSED for the help of parents in teaching their children how to behave in their youth. Revised and amended. "Train up a child in the way he should go and when he is old he will not depart from it."
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The life of Jacob and his son Joseph.
JUST published, in a beautiful volume of 191 pages, with the following illustrations.
An engraving on steel, of the return of Jacob's ten sons from Egypt;—Wood engravings of the blessing of Esau,—Jacob and Rebecca at the well,—Camel and rider,—Eastern mode of salutation,—Joseph's coat brought to Jacob,—A mummy,—Joseph in Pharaohs chariot,—The cup found in Benjamin's sack,—Judah appealing to Joseph,—and 17 small maps inserted in the text, forming a complete guide to the Geography of the narrative. Price 37 1-2 cts.
Just received at the Depository of the Am. S. S Union, No. 22 Court St.

Schools.
Miss E. A. Rich, has removed her School for Young Ladies and Misses, to No. 68 Tremont Street. Instruction is given in the usual common and higher English branches of education, and in Drawing, Painting with water colors, and Needle work. She also instructs in the French Language, with particular reference to its construction, and correct pronounciation.
Reference to the Rev. Dr. Jenks, Rev. Mr. Boies, Rev. Mr. Dean and M. ns. J. A. Pelletier.

Elinor Fulton a Sequel to three Experiments of Living—ALSO
The Three experiments of Living,
March 22 Temperance Tales by the 100, dozen, or single
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Bloomfield Greek Testament
Nelson on Infidelity
Memoir of Lemuel Haynes
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New Tracts.
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355 The Ringleader
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357 What is it to believe on Christ?
358 The Wonderful Escape
359 The child an hundred years old.
360 Roman Catholic Female Schools
361 Atoning Blood
362 Universalism unscriptural and absurd—ALSO
Sixty Reasons for attending Public Worship
March 22. At No. 5. Cornhill

COPARTNERSHIP NOTICE.
The subscribers have this day formed a copartnership under the firm of WHIPPLE and DAMRELL, for the transaction of the Printing and bookselling business, and have taken the store lately occupied by Mr. William Pierce, No. 9 CORNHILL, where a general assortment of Books and Stationery may be found.
The former customers of Mr. Pierce, and the public generally, are respectfully invited to call.
March 7th. JAMES K. WHIPPLE. WM. S. DAMRELL.

NEW BOOKS.
JUST published by the Massachusetts Sabbath school society, and for sale at the depository No 13 Cornhill, the Family memorial, or a father's tribute to the memory of four children, by Stephen Morell of Little Baddon, Sussex, from the London edition. The Little Lamb; or virtue's reward. translated from the German by Ferdinand Kirchain, with four cuts.
Samuel R. Plumbe, an authentic memoir of a child; in a series of letters addressed to a child, by Rev. Andrew Reed, D. D. from the London edition with sixteen cuts.
C. C. DEAN, *Agent.*

NEW BOOKS.
FOR sale at the depository of the Mass. S. S. Society, 13 Cornhill—Hannah Swanton, the Casco Captive, or the Catholic religion in Canada, and its influence on the Indians of Maine.
The Shepherd boy and the Giant.
C. C. DEAN, *Agent.*

A YOUNG LADY, fully qualified to teach all the English branches, wishes to get a school in some country town. Please enquire of the editor of the Spectator. 6w

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OR *the widow of Monmouth*, part 4th, by the author of a series of Missionary S. School books, just published and for sale at the depository of the Mass. S. S. society, 13 Cornhill. C. C. DEAN, *Agent.*

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THE depository of the Massachusetts Sabbath school Society, is at No. 13 Cornhill, where may be obtained a great variety of books suitable for S. School and family libraries.
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FRESH IMPORTED CARPETING.
GULLIVER & BRIGGS, 313 Washington Street, have received by the late arrivals from England bales of BRUSSELS CARPETING with Rugs and Borders to match, and bales of super KIDDERMINSTER. The goods are of the best quality and the latest style. Those who are in pursuit of the richest goods in the market, will do well to examine these before making their selection. Also, 50 ps. American Ingrains, of the most approved patterns, Rugs, Stair Carpeting; Wool Mats; and a good assortment of Painted Carpeting. 6t. Nov. 23.

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A SUPERINTENDENTS OFFERING, being a brief memoir of two scholars in the Mason street Sabbath school, Boston, who died Aug. and Sept. 1836. By the superintendent.
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The Marlboro Hotel is undergoing thorough repairs in every part and will be fitted in every particular for a first rate House.—It will be let on the condition that no intoxicating liquor shall be sold or used in the House and no smoking of segars allowed on any part of the premises.—To any one who is a Temperance man from principle and suitably qualified in other respects, favorable terms will be offered.—Applications may be made to . . . Sears at the Hotel or to the subscriber 3 . . . Washington St.
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TWELVE Nos., being a complete series of the 'London Society for the promotion of Universal Peace,' for sale at the Tract Depository, No. 5 Cornhill.
Also—a further supply of the small tracts on the subject by the same society. May

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A new volume, by the American Tract Society, being Vol. 14 of the Evangelical Family Library, comprising
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Aug. 17.

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Orders for any other works in the market, we should be glad to supply at the lowest cash prices. oct 19

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W. B. will not bind books which he considers inconsistent with the spirit, precepts and fundamental doctrines of the gospel. Oct. 12.

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THE public are notified that the TEMPERANCE HOUSE in NEW YORK, 118 William street, is open for the reception of transient boarders, where wholesome vegetable . . . shall be provided, at seasonable hours, and where quiet shall always be preserved, so much as is possible in a tumultuous city. Nothing that can intoxicate, no tobacco, no . . . of any kind, can ever enter.
NOTE:—None can be received on the Sabbath, and none go out.
The "temperate in all things," the sabbath keeper, the religious, the literary, are invited to call, where papers and books shall always be provided, and all possible attention to health and comfort, shall be given.
TERMS. One dollar per day, for less than four weeks.
Aug. 10, 1836. y

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The agent for the above valuable works, published by Fessenden & Co. Brattleborough, Vt., would most respectfully inform his friends and patrons, that he will keep constantly on hand, a supply for the accommodation of subscribers, and all who are desirous of obtaining them.
The three first volumes of the commentary are ready, and any who are not supplied are requested to call or send as above.

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Just published and for sale at 13 Cornhill.
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JUST RECEIVED AND FOR SALE AT 13 CORNHILL,
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NEW ENGLAND SPECTATOR.
The Spectator is published on Wednesdays, at the . . . Howard St. opposite the HEAD OF HANOVER St. and at the JUNCTION OF COURT AND TREMONT STS.; Nos 10 and 11, . . . stairs.
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